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THE
JEWISH EXPOSITOR,

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NOVEMBER, 1829.

SELECT PASSAGES FROM THE RAB-
BINICAL BOOK ZOHAR, WITH
NOTES. BY THE REV. PROFESSOR
A. THOLUCK.

TRANSLATED FROM THE GERMAN,
1827.

(Continued from page 366.)

IX. *The Shechinah created the world with God, and caused God to create the world.*

And Elohim said, "Let us make man," (Gen. i. 26,) "The secret of God is with them that fear him." (Psa. xv. 4.) A very ancient sage opened his mouth and said, "Simeon, Simeon, who is it says, 'Let us make man; and who is Elohim here?'" Scarcely had the venerable sage thus spoken, when he disappeared, so that no man ever saw him more! Now when Rabbi Simeon heard that he addressed him simply as *Simeon*, and not *Rabbi Simeon*, he said to his companions, "This certainly was the HOLY ONE himself, for of him it is said, (Dan. vii. 9,) 'And the Ancient of Days did sit.' It is time, therefore, to enter upon this mystery, for surely a mystery is

here, to the unveiling of which no permission was given, but now, it seems, permission is given." He therefore began and spake—"Just as in the case of a king, who wishes to erect a number of edifices and has an architect; this architect does nothing without obtaining permission from the king; so also, He of whom it is said, (Prov. viii. 30,) 'Then was I by Him an Architect.' The King evidently is the Heavenly Wisdom, which, as the middle column, is King on the earth. But Elohim is the Heavenly Architect, and, as such, the Heavenly Mother;* and again, Elohim is the Architect on earth, and then it is the Schechinah on earth. All structures thereupon are only upon the path of the efflux. The Father spake to the Mother, 'Let it be so and so,' and so it was. Thus also it is written, (Gen. i. 3,) and *He* said, 'Oh Elohim, let there be light, and there was light.' He spake especially to *Elohim*, 'Let there be light.' The Lord of the build-

* The Son of God, the Architect, is likewise the Female Principle in the Godhead.

ing spake, and the Architect obeyed accordingly; and thus arose all the structures upon the pathway of the efflux. He spake, 'Let there be a firmament, let there be lights, and they were all so.' When he came to the visible world, the Architect said to the Lord of the building, 'Let us make man in our image, and after our likeness.' And the Lord of the building replied, 'It would be well to make one; only that he will sin against thee, for he is foolish.' Therefore it is said, Prov. x. 1, 'A wise son maketh a glad father, but a foolish son is the heaviness of his mother.' Thereupon he replied, 'If he become guilty, let him depend upon the Mother, not on the Father. I will make him after my own image.' Therefore it is said, 'And Elohim created man after *his own* image.' But the Father would not unite with him. Now when man sinned, how comes it to be said, 'And for your transgressions is your Mother put away,' (Isa. l. i.) That is, the King spake to the Mother, 'Did I not tell you that he would sin?' At the same time he banished him, and put away the Mother with him. Therefore it is said, 'A wise son maketh a glad father, but a foolish son is the heaviness of his mother.' To wit, Adam is a wise son, if he be of the world of the efflux; but Adam is a foolish son, if he be of the world of creation." Then all his companions arose and exclaimed, "Rabbi, Rabbi, is there then a difference between Father and Mother, that he from the Father's side, is on the pathway of the efflux, but he from the Mother's, is on the pathway of creation?" He answered, "Friends, friends, it is by no means so; for

the Adam of the efflux was as man and woman, equally from the Father's and the Mother's side, as also is indicated in the passage, 'And God said, Let there be light, and there was light;' to wit, let there be *light* from the Father's side, and there was *light* also from the Mother's, and that is Adam consisting of two persons. But the former, (the Adam of creation,) has not image and likeness at the same time. Only (it is thus to be understood) the Heavenly Mother had a name, which in its number was equal to the number of the Elohim, and this name was the combination of light and darkness; and, of the darkness contained in this name the Father said that it would seduce the Adam of the efflux, who, as light, is the heavenly garment. (That is the light, which the Holy One created on the first day, and which he preserves for the righteous, but that darkness also created on the first day, he preserves for the ungodly;) as it is written, (1 Sam. xi. 9,) 'And the wicked shall be silent in darkness.' And on account of this darkness, which sought to seduce that light into sin, the Father would not unite himself with him. Therefore he said, 'Let us make man after our *image*,' i. e. the light, 'and after our *likeness*,' i. e. the darkness, which is the garment of the light, just as the body is the garment of the soul; as it is written, (Job x. 11,) 'Thou hast clothed me with skin and flesh.'" Hereupon they all rejoiced, and exclaimed, "Happy, yea, blessed are we to hear things which never before were heard."

But again Rabbi Simeon began and said, "What means Dent. xxxii. 39, 'See now that I, even

I, am he, and there is no Elohim with me." He proceeded, "Hear ye, my friends, the mysterious words which I shall unveil to you, inasmuch as permission to speak hath been granted us from on high. Who is it that saith, 'See now that I, even I, am he?' It is the Highest Being of all heavenly beings. It is that which is called the Element of all Beings; which is exalted above all exalted beings; for none of all the other high beings did any thing without previously obtaining permission from the being next above him, just as we have already explained in the passage, 'Let us make man;' to wit, the words, 'Let us' certainly must refer to two beings; as the one saith to him next above, 'Let us make,' without attempting any thing alone. But that which is called the Element of all beings, on which none higher follows more, and to which none of those beneath are like, as it is said, Isa. xl. 18, 'To whom then will ye liken me, or what likeness will ye compare unto me, saith the Holy One.' This is the Being who spake, 'See that I am he, and there is no Elohim with me, to whom I should apply for any counsel after the manner of that Being, of whom it is said, 'And he said, Let us make man.'" Then all his companions rose and exclaimed, "Rabbi, suffer us one question on this passage; hast thou not already explained to us, that the Supreme Being of beings spake unto, and said to Kether,* 'Let us make man.'" He replied, "Your ears have heard aright what your mouth hath spoken.

Have I not, even now, said to you, that the former is called Supreme of beings; but still is not that, which is called supreme of *all* beings: for to the latter there is none second, from whom he should take counsel, for this Being is one, the element of all being; in whom no duplicate form takes place, and therefore he spake; 'I am he, and there is no Elohim with me;' i. e. with whom he should take any counsel; for, (as we said,) in him there is found neither duplicate nor number. There is indeed another in a duplicate form, as the male and female principle, of whom it is said, (Isa. li. 2,) 'I called him *one*,' אֶחָד. This, on the contrary, is *alone*, without number, without duplicate; therefore he said, 'And there is no Elohim with me.'" Hereupon they all again rose up and bowed themselves before him, and said, "Hail to the Son of Man, to whom the Lord hath given his consent that he should discover such deep mysteries which were not even discovered by the angels." But he replied, "My friends, it still remains for us to explain that passage further, for many deep mysteries are contained in 'I kill and I make alive,' &c. &c. 'I kill and I make alive.' By means of the Sephiroth I make alive. On the right hand is life; on the left hand is death; and if the two are not coincident with the middle column, no judgment is executed; for of these it is said, 'Three sitting as Judges, we are as one.' Occasionally all three are unanimous in exercising justice. Then, however, cometh the right hand, which is 'stretched forth to receive the penitent,' (which is *Jehovah*, to wit, יְיָ וְאֵל הָאֵל)

* The highest of the Essences is here the Wisdom, or Son of God; God of God. The Kether, or Crown, is the highest Divine Attribute.

—the Schechinah is called the right hand, on the side *Chesed*; the left is on the side of Gebhura; but the *hand* of Jehovah is by the middle column.) If a man repents, this hand relieves him from the judgment. But if that Elemental Essence judges all essences, then it is said, ‘And there is none that escapeth out of my hand.’ Further, in this passage the word **אני** (*I*) occurs three times, and in it is therefore contained **א א ו ו**. This indicates the four designations, once (written with the **ו** *plene*) **יוד הי ואו הי**, and then (written with the **א** *plene*) **הא** **יוד הא ואו**. There also the **ו** occurs three times in the same passage **ואני ואין ואתיה**, which are also contained in the former names, (in which also the **ו** occurs thrice.) Besides this, we have to explain this passage in reference to strange Elohim. Consequently it must be expounded in the following manner: ‘See now that I am **אני** and **הוא**, that is, the Holy One and his Schechinah, of whom it is said **אני הוא**. ‘And there is no Elohim with me,’ that is, Samael and the serpent; ‘I kill, and I make alive.’ I kill by my Schechinah him who is guilty, and I make him alive who is righteous; ‘And there is none that escapeth out of my hand.’ That is, the hand of Jehovah, to wit, **הא יוד הא ואו**, and this is **כוזו* כמכסז**. All this is truth. But when we were

speaking above, of the Heavenly Elemental Essence; to wit, that it is the Supreme of all high essences; so is this a mystery which is not reserved for all sages and prophets. Come and see! There are many Essences so concealed, so enveloped by the Sephiroth, and so interwoven therewith, although the Sephiroth serve them as a throne, that they are inconceivable to the imaginations of man. Of these it is said, (Eccles. v. 8,) ‘For he that is high above the highest regardeth.’ They are co-mingling lights, the one above the other, and those who receive (light) are darker than the others above them, from whom they receive it. However, before the Prime Essence of all essences, there exists no light, for before him all lights are dark.”

Another exposition of the passage, “Let us make man after our image and our likeness.” (His companions had indeed explained it of the angels, as if *they* had spoken the passage.) But he (R. Simeon) replied, “After the same had known what was, and what is to be, and therefore also knew that man would sin, wherefore did they create him? Yea, Asa and Asael sought to traduce him when the Schechinah spake to the Holy One, ‘Let us make man;’ for they said, ‘What is man that thou takest knowledge of him,’ (Psa. cxliv. 3.) ‘He will sin before thee through his wife who is darkness;’ (to wit, light is the male, darkness the female principle, i. e. the left; the darkness of the creation.) Then the Schechinah replied to them, ‘Surely, by that wherewith ye calumniate him shall ye fall, as it is written, (Gen. vi. 2,) “And the

* These are the letters which follow in the alphabet, next to the letters.

sons of God saw the daughters of men." They indulged in desires towards them, they went astray thereby, and fell from their holiness."

Then said his companions, "Rabbi, Rabbi, consequently Asa and Asael did not lie in what they said, for in fact Adam was to sin through a woman?"

He answered, "Thus spake the Schechinah; 'If you who are so much more ready than the other heavenly hosts, to calumniate, were yourselves amongst many women, you would sin still more than men, as it is written, "And the sons of God saw the daughters of men." It is not *Daughter*, but *Daughters*, indicating thereby that they repeatedly sinned. Yea, when man shall sin, I will already have placed *repentance* at his side, whereby he shall be brought back to the Lord, and his guilt removed."

The companions then said, "If it be so, Wherefore was all this? (i. e. if God removes sin again, on repentance, Wherefore suffered he sin?)"

(To be continued.)



ZECHARIAH'S PROPHETIC VIEW OF
THE MESSIAH'S KINGDOM AS DIFFERENTLY
INTERPRETED BY A
CHRISTIAN AND A JEW, &c.

INTERPRETATION OF THE PROPHECY
ZECHARIAH, CHAPTER XIV.

(Continued from page 370.)

THE corruption of Christianity, as foretold in the last chapter, is allowed to have been the means that prepared the way for those events which are announced at the opening of the present one. The ambition of the clergy, and the state of ignorance in which they purposely kept their flocks, had

completely succeeded, before the end of the sixth century, in subjugating the minds of the people, and in establishing the supremacy of the priesthood in the west of Christendom; while the last of these causes served to facilitate in the east the success of the Mahomedan imposture, which, as well as Papacy, was an offspring of the spurious form of religion then prevailing under the name of Christianity.

These two usurpations, under the mask of religion, divided at the beginning of the seventh century, what had once been the Christian world, between them; one occupying the western half of it, and the other the eastern, according to our mode of expression; but as regards Palestine, where the Prophet wrote, this division is more accurately represented, as expressed in the Prophecy, by northern and southern; the northern half engrossed by the Greek and Latin churches, which being essentially of the same nature, are here taken as one; while Mahomedism usurped the place of Christianity in the countries lying for the most part south of Palestine, as Arabia, Egypt, India, Persia, and others.

Such are the occurrences fore-shewn in the opening of the present chapter; which *now* does, if it did not previously, declare the capture and pillage of the holy city, or the loss of the spiritual Jerusalem, true religion; this being followed by a portent awfully expressive of the events which succeeded this loss, namely, the cleaving asunder of Mount Olivet; (a symbol for nominal Christianity, Mount Zion signifying true Christianity, Mount Sinai Judaism;) one part of which moves north-

ward, and the other southward, leaving a deep valley between them for the escape of those who are not involved in this spiritual captivity or destruction.

After this follows the intimation of a period of spiritual obscurity, which is declared to be neither day nor night, neither clear day-light, nor utter darkness; but on the evening of that day, light is said to dawn again, and living waters once more to flow out of Jerusalem. At length this is to be succeeded by the restoration of Israel, and the universal establishment of true religion in the new Jerusalem.

While the loss of true religion is clearly foreshewn in the capture of the spiritual Jerusalem, with which this chapter commences; and while the rise of Papacy and Mahomedism is foretold in the cleaving of Mount Olivet; the Christian will readily perceive, in the day of obscurity that follows, the dark ages shadowed forth; and in the dawn of light that breaks forth at the evening time, he will see intimation of the restoration of true religion at the reformation, when living waters again begin to flow out of Jerusalem.

The conclusion of this chapter, and of the Prophecy, declares the final and complete establishment of the Messiah's kingdom; that happy period for which we are taught to pray in the words, "*Thy kingdom come.*" Concerning the nature of this kingdom, the Jew not only differs from the Christian, but Christians also differ from one another. Without pretending to decide so difficult a question, I shall simply state the prevailing opinions, and what the prophets have said on the subject.

The Jews expect, at the coming of their Messiah, the establishment

of their political, as well as their spiritual supremacy over all the earth. The Christians reject all idea of a political kingdom, but differ in their views of it as a spiritual one. Some understand it to signify the universal establishment of true Christianity on earth, with the full enjoyment of all the blessings which it is calculated to afford; others at this second advent, look for the personal appearance of Christ on earth, to reign with the saints, who will be raised from the dead, to receive the reward of virtue in his kingdom; while many regard his kingdom as signifying a future state of happiness, having no connexion whatever with the earth we now inhabit, but to be enjoyed in an eternal abode, of which they have an indefinite idea as existing somewhere above the firmament.

This last, which is perhaps the most popular notion, seems least consonant to Scripture and prophecy; which distinctly speak of a kingdom *on earth*, as it is understood by the Jews; though not necessarily, as they suppose, a political one. As this is the chief point on which I am at issue with my opponent, I shall presently state the manner in which this city, the New Jerusalem, is spoken of by Isaiah and St. John. But previously I think it right to notice a fallacy in what I take to be the ground on which the popular notion of this kingdom rests; namely, because St. John in the Revelations gives intimation of a resurrection preceding, or accompanying its establishment. Now, we have, as I conceive, no just ground for assuming, in a vision, every other part of which is figurative, that this part alone is to be understood literally. Why, I should ask,

may not this resurrection, like the rest, be also symbolical, or signify regeneration to newness of life? which our Saviour expressed *by being born again*; that is, a total change in our nature and habits, such as was produced in his apostles and disciples by the gift of the Holy Spirit. But even admitting the literal resurrection to be here intimated, (and no Christian can doubt the reality of a resurrection,) yet this would not be at all incompatible with a future existence on earth, a light in which it is viewed by many: we shall therefore inquire what the Prophets have said that may throw light on the nature of this kingdom on earth.

Both Isaiah and St. John, in speaking of the New Jerusalem, use the twofold metaphor of a City and a Woman. In Isaiah liv. 11, et seq. this city is represented as having foundations of sapphire, windows of agate, and gates of carbuncle; and St. John, Rev. xxi. 16, describes it as built entirely of precious stones, having twelve gates, each of one solid pearl, and its streets paved with gold; being, moreover, equal in all its dimensions, that is, as broad as it is long, and as high as it is wide, to wit, twelve thousand furlongs, or fifteen hundred miles. This is surely very unlike a literal city; but this City shortly becomes a Woman, in St. John, and is styled "The Lamb's Bride;" while Isaiah, using the same change of metaphor, says, "For thy Maker is thy husband."

If we now look to the context in Isaiah, for the purport of this figurative language, we shall find that he says, chapter liv. 14, "In righteousness shalt thou be established;" and again, chapter lx. 19,

"But thou shalt call thy walls salvation, and thy gates praise;" and from chap. lxi, it appears throughout that this description is intended to pourtray *the perfection of righteousness, the beauty of holiness, and the riches of grace*; these being, as declared, the ornaments destined to adorn the Bride. It is with a *robe of righteousness, and a garment of salvation*, that *she will adorn herself*, as Isaiah expresses it, chap. lxi. 10.; while St. John abounds in similar expressions; thus in Rev. xix. 9, speaking of the Bride's apparel, he says, "For the fine linen is the righteousness of the saints;" and of the City, which nothing impure is permitted to enter, he says, chap. xxi. 23--27, "For the glory of God did lighten it, and the Lamb was the light thereof." Thus both, under this highly-figurative description, appear to signify no literal city, or political state, but one which is altogether spiritual; that is, the utmost possible degree of purity and holiness, which will constitute this *heaven upon earth*; the New Jerusalem.

This chapter opens with the denunciation of divine wrath about to fall upon mankind on account of the corrupt state of religion. The expression used to foretel this, belongs more peculiarly to the day of judgment, called the *day of the Lord*; but is often employed in prophetically foreshewing particular judgments on the world, as here,

Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished, and

half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

The loss of the holy city, and the spiritual captivity of half its inhabitants, which is the bondage of sin, is the particular calamity here foretold; and this is followed by the punishment of those who were the authors of this evil, the enemies of true religion, who war against Jerusalem.

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

The nations must signify here, as elsewhere, the Gentiles, or Pagans, whose spiritual hostility against true religion was shewn, as before stated, by their corrupting and paganising Christianity; while the judgment denounced against them consists in God's permitting the rise of the two great Antichristian usurpations, Papacy and Mahomedism. One, the man of sin, spoken of by St. Paul, (1 Tim. iv. 1, and 2 Thess. ii. 3,) a spiritual tyranny, enslaving the minds of men; and the other, the abomination of desolation, mentioned by Daniel, chap. viii. verses 10—12, and, as he expressly foretold, permitted *by reason of transgression*, or as a judgment on the world, its avowed object being the propagation of religion by the sword. The division of the corrupt form of religion then prevailing, into these two Antichristian apostacies, is thus foreshewn.

And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem upon the East, and the Mount of Olives shall cleave in the midst thereof toward the East, and toward the West, and

there shall be a great valley, and half of the mountain shall move toward the North, and half of it toward the South.

A mountain, in spiritual language, signifies religion; *Mount Sinai*, from which the Mosaic law was delivered, means Judaism, and is contrasted in the Epistle to the Hebrews, chap. xii. 18—22, with Christianity, which is there called *Mount Zion*, and *the heavenly Jerusalem*. The Mount of Olives is neither of these, but here symbolical of nominal Christianity, destined to be split asunder; leaving, however, a valley between the two parts for the escape of those not involved in this spiritual destruction; from which may be inferred, that true Christianity would not become utterly extinct.

And ye shall flee to the valley of the mountains, for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled in the days of Uzziah, king of Judah, and the Lord my God shall come, and all the saints with thee.

The true Christian is thus admonished to fly, or avoid the prevailing apostacies; while divine favour and protection are promised to those who shun the general corruption. From the establishment of these two Antichristian dominations, a long day of spiritual darkness is declared to follow; which was accomplished in the reign of ignorance and superstition, during the period expressively denominated *the dark ages*. With God a thousand years are but as a day.

And it shall come to pass in that day, that the light shall not be clear nor dark;

But it shall be one day, which shall be known to the Lord, not day nor night, but it shall come to pass,

that at evening time it shall be light.

In the return of light at the evening time of that long day of obscurity, we see intimation of the revival of true religion at the reformation; which is still more clearly expressed as follows.

And it shall be in that day that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter it shall be.

The former and the hinder sea, or as Dr. Blaney proposes to render it, the Eastern and the Western Sea, may literally signify the Dead Sea and the Mediterranean; but figuratively the Eastern and Western Gentiles, who will receive the benefit of the spiritual waters. The expression, in summer and in winter it shall be, signifies literally, that they shall neither be dried up by the summer's heat, nor congealed by the cold of winter; but figuratively must mean, that the purity of religion shall not again be corrupted by the heat of fanaticism on the one hand, nor frozen by the cold of infidelity on the other. The universal prevalence of true religion is then declared.

And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one.

The fulfilment of what now remains of the prophecy appears to be still future, and consequently it does not fall within the limits of our plan to attempt the particular exposition of each part of it; but sufficient, it is hoped, will be found in what is already accomplished, to convince the Christian reader of the general purport of the whole;

and to warrant the statement made at the outset, that these six chapters are not, as former commentators have supposed them to be, a collection of unconnected predictions relating to different subjects, but one continued and uninterrupted prophecy, presenting a view of the progress of our religion, from its promulgation to its final establishment in purity and perfection.

That the evidence of this will be sufficient to convince the Jew, I am far from expecting, being well aware of the many objections he has still to urge against our exposition of prophecy, after those which are here presented, may have been removed. But it may possibly have some weight with him, when he finds upon examination, the same view of the subject offered by Isaiah, Jeremiah, Ezekiel, and others; which the Christian will find more circumstantially displayed in the Revelation of St. John. In fact, my exposition of the Apocalypse, has furnished me with the clue to guide me through all the prophecies, that relate to the progress of the Messiah's kingdom; for I find that each succeeding prophet has helped to fill up the outline given by his predecessors; while the picture is finally completed by St. John, the last of them all. But as a portrait is most easily recognised when the likeness is complete; so the prophecy last uttered, being most perfect, is most easily interpreted, and naturally becomes the key to all the others; that is, the last delivered ought to be the first expounded, which is the order I have pursued.

As I have made no change in the translation of this chapter, there is no need of explanatory notes; and the Rabbi's reply to this, as to the one preceding, may

be comprised in this single objection; that no part has yet been literally fulfilled, such being the only fulfilment which he looks for or admits.

The impossibility of a more literal fulfilment has been shewn in many places, but especially at the beginning of chapter x.; and until the Jew answers this, I must consider, what to me appears to be the main pillar of his argument, as fairly overthrown. And the grand question, whether Christ be the Messiah, resting upon this, namely, whether his kingdom be a spiritual or a temporal one, must be decided, as regards the present argument, by shewing whether the prophecies relating to it have regard to spiritual or temporal affairs.

Many who object to the spiritual view, misconceive what is meant by the spiritual exposition; and consider it as setting aside altogether the historical fulfilment of prophecy; whereas the question is simply between religion and politics, between church and state; in short, whether the spiritual or temporal history of the world should be looked to, for the fulfilment of those prophecies which foretel the progress of Christianity, or the Messiah's kingdom. By directing their view to temporal affairs, the ablest expositors have hitherto discovered only an occasional allusion to Christianity in a few verses of particular chapters, and in others no allusion to it whatever; whereas, by adhering closely to the spiritual view, and understanding the prophecy as foretelling the progress of true religion; the battles and conflicts foretold, representing the opposition which it has experienced, and the corruptions which it has undergone from the evil passions and worldly

propensities of man; we have been enabled to shew the historical fulfilment of the whole; not selecting, as others have done, particular passages, but shewing that every chapter and every verse relates to the same subject, and this subject, the progress of Christianity.

J. R. P.



JESUS OF NAZARETH THE PROPHET LIKE UNTO MOSES.

To the Editors of the Jewish Expositor.

Gentlemen,

ONE great object of your Work is to instruct and benefit any of the Jewish community who may be disposed to read and consider it with candour. Now, the best and most likely way, under God, of doing good to our Jewish brethren, is, I conceive, to call their attention continually to the proofs to be deduced from their own Scriptures, that Jesus of Nazareth is the Messiah. In doing this, we cannot, of course, be expected to produce any thing new; but old things must be repeated again and again, until they obtain the attention which they deserve.

With this conviction, I forward to you a paper, the object of which is to shew that Jesus of Nazareth is the "Prophet like unto Moses." Should you admit it, I hope to send you from time to time others of a similar kind.

Your's, &c. H.

Since the fall of man from his original righteousness, he has been unable to endure the presence of God.

When the law was given from Mount Sinai, the Israelites were filled with inexpressible terror, and anticipated from the near approach of Jehovah, nothing less than im-

mediate destruction. They exclaimed, "Let us not hear again the voice of the Lord our God, neither let us see this great fire any more that we die not."

In this request there was wisdom, for the Lord himself said unto Moses, "They have well spoken that which they have spoken; I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him; and it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him," Deut. xviii. 17—19.

Here then God assuredly promised to raise up a Prophet *like unto Moses*, through whom, as through a Mediator, he would communicate the revelation of his will. Now some have supposed that this prediction related to Joshua; but let those who think so, attentively read the latter part of the xxxivth chapter of Deuteronomy, from the 10th verse to the end, and they will see that such an idea is wholly unfounded. For although Joshua is described there as full of the spirit of wisdom, it is immediately added, "there arose not a prophet since in Israel *like unto Moses*, whom the Lord knew face to face."

Others have supposed that this prediction related to all the prophets raised up in succession after Moses.

The passage, however, be it carefully observed, speaks of "A PROPHET," and we have a right to conclude, therefore, that a single individual, and not a succession of individuals, was intended. Were it indeed to be granted, for the

sake of argument, that there was a reference to the whole succession of prophets whom God would raise up in Israel, assuredly Messiah, the greatest of all prophets, would be included; and, if on examination we find that he who claimed to be the Messiah, did resemble Moses in a way exclusively peculiar, we must conclude that the prediction referred to him particularly, and above all the rest.

Now that there was this resemblance between Jesus of Nazareth and Moses, is so undeniable, that we are sure no candid and reasonable Jew could do otherwise than confess it. We will point out a few particulars in which this resemblance is to be seen. Moses certainly sustained the office of a *Mediator* between God and the children of Israel.

This was not the case with any of the other prophets. The Lord made himself known to them in visions and dreams; but, *face to face*, he was known only to Moses. We have merely to refer to the xii. chapter of Numbers, from the 5th to the 9th verse, to be satisfied of this. The distinction between Moses and other prophets is there clearly marked out by God himself. By this intimate approach Moses was qualified to be a Mediator of that Covenant under which the Israelites were placed; and, as he reminded the people in 5th chap. of Deut. "I stood between the Lord and you at that time, to shew you the word of the Lord, for ye were afraid by reason of the fire."

Now, in this respect, there never was since a prophet *like unto Moses*, except that Prophet whom the New Testament reveals to us. The Lord Jesus Christ is declared to be the *Mediator* of the New Cove-

nant, which Jehovah declared by Jeremiah, he would make with Israel in the latter days. Being God in his divine nature, and man in his human, he is qualified in a peculiar manner to be the *Mediator* between God and man. As Israel approached God through Moses, and received his word, and learned his will through his mediation; so now are all the sinful children of men invited to have access to God through Jesus Christ, whom Moses typified and foreshadowed.

We remark, further, that Moses was a **LAWGIVER**. The moral, judicial, and ceremonial laws, all came to Israel through this highly favoured prophet. None then could be a prophet, in all respects *like unto Moses*, who did not promulgate a new law to the people.

There is not one in all the succession of prophets, from Moses to Malachi, that resembled him in this important particular.

To interpret and enforce the laws, was the office of the other prophets, but they had not the character of legislation.

In this respect, however, the Messiah whom the Gospel reveals is *like unto Moses*, he has made known a better Covenant than the first, by which the whole family of man are invited to draw nigh unto God, and he has given us a fuller revelation of the will and mind of Jehovah. As Moses promulgated the law, Jesus Christ has published the Gospel; and as truly as Moses, he is therefore a legislator.

Again, let us look at Moses in his character as a **DELIVERER**. Through his instrumentality the people of Israel were delivered from the cruel bondage of Egypt. He was employed to bring them out in the midst of signs and wonders and mighty miracles. In this

respect also the resemblance holds good between Moses and the Prophet whom the Gospel reveals. The Lord Jesus is a deliverer, not indeed from temporal slavery, but from spiritual (i. e. a far worse) bondage. This was the purpose of his coming into the world, and of all that he did in it.

By his death he made a perfect atonement to the infinite justice of God for sin, and therefore can claim our deliverance from the guilt and condemnation of it; and being raised from the dead, and "exalted to be a Prince and a Saviour," he is able to set us free from its power and dominion. This deliverance, can of course, only be experienced by those who truly believe in Him; but we can safely promise our Jewish brethren, that it shall be theirs the moment they believe on the name of the Lord Jesus.

We observe, further, that Moses was a **SUCCESSFUL INTERCESSOR**. By his prayers and supplications, he often brought down blessings on the people, and averted that deserved wrath which was ready to break out for their destruction.

When the people murmured at the report of the spies, the Lord said, "How long will this people provoke me, and how long will it be ere they believe me for all the signs which I have shewed among them; I will smite them with pestilence and disinherit them." Then did Moses *intercede for them*, and said, "Pardon, I beseech thee, the iniquity of this people, according to the greatness of thy mercy; and the Lord said, I have pardoned according to thy word." This also was the case when they made the Golden Calf, and Moses even entreated to be blotted himself out of God's book, rather than that

the nation should be destroyed as they deserved.

Indeed the Psalmist truly says, "Many a time would He have destroyed them, had not Moses, his chosen, stood before him in the gap, to turn away his wrath." Here again then we have in Jesus of Nazareth the *Prophet like unto Moses*. The Gospel reveals him not only as dying for our sins, and rising again for our justification, but as ever living to make INTERCESSION for us; having, as Daniel declared he should, "made an end of sin, and made reconciliation for iniquity, and brought in everlasting righteousness." He has returned into heaven itself, the true Holy of Holies, with his own blood, and by there presenting continually the merits of his own perfect sacrifice, he becomes the sure and prevailing advocate to turn away wrath, and to secure blessings to every sinner who comes unto God by him. Thus then we see that Jesus of Nazareth does resemble Moses in the offices which he sustains.

Now in the minute circumstances of their respective histories, it is very striking in how many points the similitude holds good.

No sooner was Moses born than his life was sought by the tyrannical Pharaoh, as the life of the infant Christ was sought by the oppressive Herod, and they were both delivered by a providential interposition.

Moses contended with the magicians of Egypt, and silenced them, as Jesus of Nazareth cast out all manner of evil spirits, and completely subdued them.

The mission of Moses was confirmed by many mighty miracles, as that of Jesus of Nazareth was

by a succession of supernatural works.

Moses fasted forty days and nights before the promulgation of the law, as Jesus of Nazareth did before he entered on the ministry of the Gospel. Moses appointed seventy elders; Jesus seventy disciples. Moses sent forth twelve men to spy out the land; Jesus of Nazareth twelve apostles into the world to subdue it by a more glorious and miraculous conquest.

Moses lifted up the serpent in the wilderness, that the diseased and dying people might look at it and be healed; Jesus caused himself to be lifted up, that whosoever believeth in him might not perish, but have everlasting life.

Moses had to deal with a perverse and stiff-necked generation, who repaid all his toils and cares for them with murmuring and ingratitude, and even by seeking his life; Jesus of Nazareth came unto his own, and his own received him not; they repaid all his gracious instructions and beneficent exertions with bitter persecution, even unto death.

Moses foretold that the particular generation to whom he was sent, should for their obstinate unbelief and disobedience perish in the wilderness, a very small remnant being excepted in Caleb and Joshua; Jesus of Nazareth predicted that before the generation whom he addressed should pass away, the most awful judgment should overwhelm them, although the remnant who believed should escape; and both these prophecies were most accurately fulfilled.

"Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with

the people of God than to enjoy the pleasures of sin for a season;" Jesus rejected with disdain the kingdoms and glory of this world, and chose rather to be a man of sorrows and acquainted with grief in doing the will of his Father.

Moses was greatly distinguished for a combination of meekness and zeal; and of Christ it was said, "The zeal of thine house hath eaten me up;" and the prophecy was well applied, and yet so meek was he that he would not hurt his bitterest enemies.

Moses ratified the Covenant, of which he was the Mediator, with the blood of the sacrifices; Jesus ratified that of which he was the surety with his own blood.

By Moses God fed the Israelites with manna in the wilderness; Jesus not only miraculously fed the people in the wilderness with literal bread, but continually gives his people the true bread which is from heaven, even himself, that they may eat thereof and not die.

The face of Moses was so resplendent when he came down from the Mount, that the Israelites could not stedfastly behold him; Jesus was transfigured on Mount Tabor, and shone forth in such glory, as no human power could produce.

Moses, even in his death, may be said, in one sense, to have died in consequence of the iniquities of the people, for it was by their rebellion that the wrath of God was drawn down both on them and on him; "And the Lord," says Moses, "was angry with me *for your sakes* ; saying, Thou shalt not go in thither, but thou shalt die. Moses therefore went up and died on Mount Nebo, when his eye was not dim, nor his natural force abated."

Jesus, the Prophet like unto Moses, died actually for the sins of mankind, "the just for the unjust to bring us to God." He was led up to Mount Calvary, and there "made his soul an offering for sin," in the vigour of his age, when his eye was not dim nor his strength abated.

Many other particulars might be pointed out in which the parallel would be seen, but these are abundantly sufficient to establish the fact, that Jesus of Nazareth was a Prophet like unto Moses.

And now then, I would ask our Jewish brethren, Whence has arisen this wonderful correspondence and similitude between Moses and that Jesus whom we proclaim as the Messiah?

Will any reflecting or candid Israelite ascribe it to chance? Examine the lives of the other prophets that succeeded Moses; nay, search the records of universal history, and never will you find a being that so resembled the law-giver, intercessor, and deliverer of your nation as Jesus of Nazareth. What is the inference from this undeniable fact? Let reason, let common sense answer the question, and they will at once reply, that we have surely found in the Gospel, the Messiah of whom Moses and the prophets did write.

There is, however, a point which has not yet been considered, and which, when examined, will but add new force to the truth thus already established. It was added by God in reference to this Prophet, "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. If then Jesus was the Prophet foretold, and the Jewish

nation rejected him, we should expect a speedy vengeance to overtake them. And has not this been the case? Has not God awfully required it at your hands? Why have you been for so many ages exiled from your own land, scattered amongst the nations, persecuted and despised? Why have your cities so long been a wilderness and a desolation?

Why have you been left to sink under an accumulated load of ignominy and oppression, without a king, a priest, a sacrifice?—a perfect contrast to all your former glory—a proverb and a bye-word in the earth! Seventy years' cap-

tivity sufficed to punish your nation for idolatry. But seventeen hundred have not sufficed to scourge you for the rejection of that Prophet, whom God, according to his promise, raised up from the midst of you to be like Moses, a Deliverer and a Saviour.

Here then is new proof, additional testimony to the truth of all we have advanced. Shut not your eyes, we beseech you, to such unanswerable evidence. Justify no longer the deeds of your fathers, but like Daniel and Ezra, be humbled for *their* sins as well as for *your own*, and thankfully acknowledge that Jesus is the Christ.

PROCEEDINGS OF THE LONDON SOCIETY.

POLAND.

EXTRACTS OF MISSIONARY JOURNALS FROM WARSAW.

MISSIONARY Journals have been transmitted from this station, giving a narrative of the proceedings of different Missionaries upon journeys undertaken in December and in January last. Circumstances make it necessary to omit the names of the Missionaries, and of the towns visited. And we regret that we should be thus obliged to deprive the following extracts of what many of our readers may think would have added to their interest.

The first extract relates to a conversation with some Jews at an inn.

At the request of Mr. M'Caul I went on the 12th December, 1828, to a place about twelve miles distant, where thirty Jewish families reside, and where about two years ago I was received

very kindly by the rabbi. The landlord of the inn, a Jew, recognised me, and said to every one who came in, "Rabbi * * * * is come to us again." I got into conversation with some who came to stay at this inn for the Sabbath; and I will relate one of our dialogues.

I. Do you believe that the Messiah will come for some Jews only, or for all?

They. Certainly for all.

I. Are the words of Solomon (Eccles. vii. 20.) true, when he said, "There is not a just man on earth that does good and sinneth not." And again (Isa. lxiv. 5.), "All our righteousnesses are as filthy rags?"

They. All that is written in *Tnach* is true.

I. We read in the Talmud and Zohar that the Messiah is to suffer much **על עונש דאורייתא**, for the punishment of our transgression; and the holy Scriptures likewise tell us, that the Messiah is to suffer and die for our transgressions; therefore, tell me, whether those who reject the grace of God, and despise the death of the

Mesisah, by thinking to obtain forgiveness of sin by their own works, can partake of the benefits arising from the sacrifice offered by the Messiah?

They. Certainly not.

I. Will those then partake of his glory?

They. Surely not.

I. Do you believe the words of Tnach, that the Messiah was to come in the second temple; and those of the Talmud, that on the day that Jerusalem was destroyed, the Messiah was born and disappeared?

They. Messiah the Son of David is not yet come, and the Talmud speaks of Messiah Ben Joseph, which we do believe.

I. Why is not that mentioned in your thirteen creeds? And again, does not Daniel the Prophet say of the last Messiah, and consequently, according to your belief of Ben David, that he is to come in the clouds of heaven?

They. Undoubtedly he will come from heaven.

I. But how did he get into heaven? can David beget a son in heaven?

They were confounded, and could not answer.

I. Supposing a man was cast into prison for debt, and one of his friends paid the debt for him, and another friend took him by the hand and led him out of prison, to which of those two friends is he most indebted?

One of my hearers who had been very attentive, and seemed most sincere, answered, "Surely to him who paid the debt for him." "Then," said I, "why do you never think on that Messiah who appeared in the second temple, and suffered for your sins, without which ye must suffer in Gehinom, where the worm dies not, nor is the fire quenched? and why do you only think of him who is to lead you out of prison? I beseech you, therefore, be first reconciled unto God through the suffering of the Messiah, who has already appeared, and learn from the sacred Scriptures, that there is only one Messiah ben David, who has suffered for us all, who died and rose again from the dead, and is now sitting at the right hand of God as a

מליץ יושר—a Mediator—from whence he will come again as the Son of Man to Judge the living and the dead. Be assured that he comes the second time as a Judge, but not as a Redeemer; therefore, repent, and believe on the בשורה טובה—the Gospel—that you become united with God."

I related to them the sufferings of our Lord, at large, in order to awaken their love for him; and I hope all was not spoken in vain. During the conversation no fewer than twenty-five persons stood round me; and although they refused at first to acknowledge the truth, they acknowledged at last, with one accord, exclaiming, "Yes, yes, all you have said is true."

I left them with an earnest request that they would not reject him who then was set before them as their Redeemer, lest he might one day appear to them as an awful Judge. The conversation lasted until the time of their evening service.

The subject was afterwards renewed between the same parties, as appears by what follows;—

Just before we sat down to supper, some more travellers arrived, who were so ill received by their brethren, on account of their profaning the Sabbath, by travelling so late, that they all came to blows. I interfered, and reminded them of the long-suffering of God, who allows time for repentance, and begged every one to examine his own heart, and see whether he was not himself also a sinner. They were struck with my exhortation, and pressed my hands, and thanked me. During the repast, they all spoke of their traffic, with the exception of one; and to lead them to better things, I began to sing זמירות—a Sabbatical hymn—in which I was soon joined by them all. When I had finished, I remarked upon the proper way of keeping the Sabbath. I said, "Although the youngest among you, I feel called upon to quote the words of Isaiah: 'My soul abhorreth your new moons

and festivals!" "Know ye not that God is a Spirit? and his commandments must be understood spiritually? Do you think to keep the Sabbath by feasting, and by bodily rest only? Ought not the spirit also to rest from worldly occupations and sinful lusts; and to occupy itself with that which leadeth to eternal rest?" One amongst them, who had taken no part in the former conversation, approved of what I had advanced, but the rest were silent, till at last one cried out, 'Alas! we are then, **מעכב משיח**, delaying the coming of the Messiah.' Some of them attended me to my chamber, and staid until three o'clock in the morning, whilst I proved to them that Jesus of Nazareth was the true Messiah, and that all the prophecies concerning the Messiah had been accurately fulfilled in him. They contradicted me but seldom, and behaved like pupils before their rabbi, now and then putting a question for the sake of information. One asked, If Messiah was to suffer for all sins, and whether he could forgive all sin? I replied, "Yes, to those who repent and believe in his holy name."

On the next day the same persons dined together.

At the table there was no profane conversation, but we sang appropriate hymns; after which I delivered a discourse, agreeably to the rabbinical custom. I referred to one of their Sabbatical songs, where mention is made of honouring the Sabbath by feasting, and proved from Amos viii. 11, that the proper food for man is the Word of God, and that he who lacks an appetite for that food, must be spiritually ill, as he who has no appetite for common nourishment, must labour under bodily illness. In both cases, I reminded them that recourse must be had to medicine, and that the proper spiritual medicine is inquiry after truth, worship, prayer, and thanksgiving. I then asked whether they were hungering and thirsting after the word of God? and said earnestly, "Dear brethren, lay hold of the present time; for in these latter days, an

opportunity is offered you that you may receive the Word of God pure and clear. Do not suffer it to pass by without attention. Who knows if such another opportunity will again occur?" On hearing these words, they sighed deeply, and I, with sorrow of heart, offered up the following prayer:—

"O Keeper of Israel, who neither slumberest nor sleepest, is there no balm in Gilead? O may the sighs of these my poor brethren, ascend before thy throne, that thou mayest have mercy upon them!"

The next conversation which we notice was held with some Jewish females.

I found the daughter of the landlord reading the Pentateuch, which I had given her, to several Jewish females; and my room was soon filled with these women, young and old. I spoke to them upon Isa. xxix. 13, and told them that the Talmud contains the commandments of man, and leads men away from the Word of God. I reminded them that their prayers in Hebrew, which the greater part of them do not understand, are but a dead letter. This they admitted with grief, but they disapproved of my remark upon the Talmud. I shewed them that the Messiah was to come in the second temple, and at his first coming was to deliver us from sin by his death; and that at his second coming, his kingdom would be established on the earth. They then asked if it were necessary to believe in his first coming, in order to become partaker of his kingdom at his second coming? I replied, "Why were your fathers carried into Babylon?"

They. Because of their sins.

I. Why were they brought back again?

They. Because they repented.

I. And why have you been scattered again through the nations?

They. We have sinned likewise.

I. But if ye were now to be delivered again, whilst you are in your sinful nature, you would in all probability be carried again into captivity, because of your sins. The deliverance

by means of the Messiah, however, is to be an everlasting deliverance, and therefore it is not only necessary to obtain full forgiveness of past sins, but likewise a new heart and a new spirit, in which sin shall dwell no longer; and these can only be procured through faith in Him who died for you, and who by his atonement has obtained forgiveness of sins for all who believe on his name.

Our conversation lasted till prayer time, when they requested me to be their reader.

A visit to the rabbi of the place is next related.

I visited the rabbi by invitation to the third meal, he received me with the usual salutation **ברוך הבא**, blessed be he that comes, and **שלום עליכם**—peace be with you. Some of my former hearers accompanied me, and others followed, so that the room was soon crowded. After some common-place questions, the rabbi remarked how wonderful was the guidance of Providence, and yet how few men took notice of it. This led to further conversation, in the course of which, by way of illustration, the rabbi mentioned the history of Joseph and his brethren. I took advantage of this, and said, that the case of the Messiah, was like that of Joseph, for that his brethren also persecuted him unto death, which very persecution was a previous appointment of God, that Messiah might become a sin-offering; so that he now says to those who receive him as their Saviour, what Joseph did to his brethren, “You thought evil against me, but God meant it unto good, to the redemption of many nations.” The rabbi remained for some time silent, and then began to speak of the love of God—a love which does not aim at reward, but does the will of God, out of real affection toward him. After a little conversation, I clearly discovered that the rabbi’s love of God was somewhat intermixed with fear. This touched my heart, and I said, “**אחי חביבי**, beloved brother, if

you now, knowing God only from the law, which bringeth a curse, possess so much love towards him, how much more would you love him, if you knew his redemption by the Messiah, and the abundance of his grace therein?” It gave me some trouble to make him comprehend the necessity of redemption through the Messiah, for he would maintain that a Jew has justification, and can be saved by the law. Amongst other passages, I quoted Isa. xxxvi. 16—23, to shew that they must be delivered through grace.

At his request I sang a hymn, which is used amongst the Chasidim, and soon afterwards retired, being quite exhausted. A translation of the first two verses of this hymn has been already sent you, I now send the two last.

ותיק יהמו נא רחמך
והוסה נא על בן אהובך
כי זה כמה נכסוף נכספתי
לראות בתפארת עזך
אלה המדה לבי
והוסה נא ואל תתעלם
הגלה נא ופרוס חביבי עלי
את סכת שלומך
תאיר ארץ מכבודך
נגילה ונשמחה בך
כהר אהבכי בא מועד
והנני כימי עולם :

“Constant God, let thy compassion prevail,
And be gracious to thy beloved child;
For, long since I verily longed
To behold the splendour of thy strength.
This is my heart’s desire;
In pity, therefore, do not hide thyself;
Shew thyself, Beloved, and spread
Over me thy peaceful tabernacle.

Illumine the earth with thy glory,
Then will we rejoice in Thee;
Hasten, Friend, for the time is at hand,
And be gracious unto me as of old.”

The Missionary's introduction at another town now calls for our attention, it is written under date of Warsaw, Dec. 22, 1828.

On the 19th December, I went to another small town, to proclaim the Lord to the Jews on the Sabbath-day. It was my wish to have lodged at a Jews' inn, that I might pass my whole time with them; but there was no inn kept by a Jew in that place, and I was obliged to put up at a Christian inn; but I took my meals at a Jew's house. At three o'clock I went with my Jewish host to the synagogue, and as it was too early for the prayers, I entered into conversation with him upon the keeping of the Sabbath-day; and this brought all the Jews around me. I drew their attention first, by alluding to some of their Cabbalistical notions, and speaking after the manner of the Cabbalists, concerning the Sabbath of the Messiah, I remarked, that if it were necessary, in order to keep the earthly Sabbath properly, that a man be provided with a spirit from above; how much more must that assistance be requisite for keeping the heavenly Sabbath in the kingdom of the Messiah. This, I added, could only be received through regeneration, and a man must first be baptized before the regeneration of the soul can take place. All present paid great attention to what I said, and the time of service having arrived, they gave me the chief place in the synagogue. When we went home, my host honoured me with קידוש, thanksgiving, over a cup of wine; and during the repast, we took the Judeo-Polish Pentateuch, which I had lent to the hostess before we went to the synagogue, and read a portion from it. It so happened that the Sabbatical lesson of the past week contained the four last chapters of Genesis; so I referred to Gen. xlix. 10, and asked a boy of thirteen years of age, to translate it; and when he translated the word מלך המשיח by שילה, the King Messiah, it was easy for

me to make him confess that the Messiah must have come already. No one contradicted this, and the father himself agreed with me, that it was wrong not to draw the attention of children to the truth contained in this and similar passages. They then asked, who that Messiah was, concerning whom so many promises had been made, and I naturally pointed out to them Jesus of Nazareth. The elder son of my host opposed me strongly, but the father checked him, saying, that he could not understand the subject as well as I did, since he had never read the whole Bible, which I on the contrary had. That this first impression might not easily pass away, I abstained for the present from saying more upon the subject, but intreated them not to entertain a prejudice against the name of Jesus. I assured them that I myself had done so, when I was a strict follower of the rabbinical precepts, but that through the grace of God I had found in that hated name (Jesus of Nazareth,) the true Shiloh, to whom all nations are gathering from the utmost parts of the earth, and are obedient to his Gospel.

A discussion took place afterwards relative to the observance of the Sabbath.

I was explaining the purity of heart that must be aimed at, and that because their hearts had not been sanctified by the Holy Spirit, they were not able to keep the Sabbath holy. They were struck by my remarks, and seemed to feel their sins; and at last one of them exclaimed, "O that we could keep one Sabbath such as you describe, and we should soon be delivered from our captivity!" I told them to consider it seriously, and first of all to pray for the Lord's assistance to enable them.

A further conversation supplies matter of additional interest, with which we close.

After this I went to my Jew host, and gave away amongst his family some tracts, and portions of the Old

Testament, bound up separately. It was pleasing to see with what zeal every one read his book; particularly the youngest boy, who had the New Testament. The father who had the tract, wanted my assistance in some passages; and he was so much pleased with it, that he read it again and again to his eldest son and some friends who happened to call; and even during dinner he scarcely removed his eyes from it. One passage, however, where it is said, "Our righteousness is as a filthy garment," was much disputed by one of his visitors, but he became satisfied, when I explained that it was a quotation from the Bible. That tract soon became a favourite, and they placed it amongst their prayer-books, and at last my host put it in his Tephilin-bag (Phylactery,) in order to use it in his daily prayers, notwithstanding it contained a prayer "that God may open our eyes to see Jesus as the true Messiah!" During the whole time, the youngest boy sat in a corner, and read his New Testament, reading occasionally a passage aloud, until he came to the words Jesus Christ; these words awakened suspicion, and the boy, who still continued reading, no longer continued with cheerfulness and good will, but rather with distrust. All my endeavours to convince them that these words were the same as Jeshua Meshiah, were of no avail; for they could not overcome their dislike to these words; and the lad's father pointed them out to every one who came into the room, with a sorrowful countenance, that such a good book should be contaminated with such terms. During this time, I spoke to several of them upon the various prophecies, which have been fulfilled in Jesus Christ, and others which remain to be fulfilled in him; they were, in the whole, attentive, except one, who shewed great indifference the whole time, and used most shameful expressions. I reproved him, without effect, and at last, I looked at him, and read part of Isa. lix. and Jer. ii. from verse 4, adding a few remarks of my own. I then told them a parable, "There was a rich man who

had adopted his servant as his son, and the more his benefactor did to please him, the worse did he become. His master dismissed him for a time, to see whether he would mend his ways—What," said I, "should that servant have to expect from his master, if he continue in his evil habits?" The person I addressed then cast down his eyes and remained silent. Upon this I spoke of the long-suffering of God, and of his endurance with Israel until this day, and addressing again the same individual, I said, "Will not the Lord God ask you, what evil you have found in him that caused you to depart from him?" I then explained that their sins and transgressions had turned them away from God, and that their sufferings were but the natural consequences of their sins, and their departure from God. I shewed them that their sins could not be wiped off by their own righteousness, but only by the death, and sacrifice of the Messiah. I explained, that man never had justification through himself; that he could only be justified through the Messiah, by faith in him; and thus, at last, through him, he might recover back the image and likeness of God, which had been defaced by sin. I besought them to repent, and believe on the Messiah—Jesus Christ, who was born of the family of David, to become a sin-offering for us, to overcome Satan, and restore to us the heavenly inheritance. I shewed them from Dan. vii. 13, 14, that the same Messiah would come again in the clouds of heaven, as the Son of Man in his glory, and sit upon the throne of his father David with power and honour; and then all the nations of the earth shall serve him, and his kingdom will last for ever. Finally, I observed, that they who partake of his sufferings, may rejoice, for they will be made partakers of his glory; but they who deny and reject him, cannot partake of his sufferings, and to them he will be a Judge instead of a Redeemer.

The remainder of these Journals will be given in our next.

(To be continued.)

PRUSSIA.

LETTERS FROM REV. PROFESSOR THOLUCK.

LETTERS have been received from the Rev. Professor Tholuck, under dates Berlin, June 11, and Halle, July 3, from which we present the following extracts. From Berlin he writes:—

I address you from this capital, where I have spent some time in order to assist in the celebration of the anniversary of our Society for promoting the Gospel among the Jews. You know that after some difficulties, permission was obtained from Government for the public celebration of this anniversary in one of the churches of the capital. The difficulties arose principally from an apprehension that a public address on that occasion would excite alarm among the Jews, who were expected to assemble in large numbers. To a certain degree this apprehension was not unfounded. Mr. Ball, our missionary, who had been requested to state to the public from the pulpit, some details of his journeys among the Jews, did not succeed in finding the proper expressions, and contrary to his intention, was understood to ridicule the Jewish nation. This unfavourable impression has been effaced by a very affectionate address, which was delivered on the same occasion, by the chaplain of the King, Mr. Thcremin, a distinguished member of the Society, who spoke very eloquently and affectionately on the words of the prophet: "Comfort ye, comfort ye, my people." This year the Committee had requested me to deliver the sermon, which I consequently did from Rom. ix. 1—6. At the close of it, I tried to give a view of all that has been done in latter days, through the instrumentality of your Society, for the spiritual welfare of Israel. The difficulty under which the Society had laboured of finding clergymen willing to instruct proselytes, has happily been removed, in some measure, by the zeal of Rev. Mr. Gesner, who was formerly a member of the Romish church,

but has lately been appointed as Protestant minister of the church, which had sustained the loss of the excellent servant of God, the Rev. Mr. Jaenicke. This worthy successor of that distinguished pastor, is full of zeal to win souls to Christ, and instruct such Israelites as apply to him. Some months ago he administered baptism to six Israelites in the Bohemian church, in presence of a large number of attendants. The number of Jews who wish to be received into the Christian church, has not been so great in the last, as in former years. The difficulty of finding employment for them after their baptism, is still the great stumbling block both to the Jews and the friends of Israel.

Mr. Hændes continues zealously engaged in his missionary labours. He has been joined by a companion, Mr. Ehlers, a pupil of mine, a very gifted and zealous young man, whom our Committee intends to appoint as regular minister for the Jews and proselytes in Berlin; but they wish him previously to travel as a missionary among that nation, in order to collect the necessary information. Mr. Ball labours under much bodily weakness, which has obliged him to withdraw for some time from the missionary field. I shall forward to you very soon extracts from the journals of Mr. Hændes and Mr. Ball. In case Mr. Ball should not be permitted to resume his labours, we intend to engage a third missionary.

Among the Auxiliary Societies of the Berlin Society, Posen occupies the first place, which is due to the ability of Mr. Wermelskirch and the Christian zeal of Mr. von Rappart, at Pinne, near Posen. Its report, which they have lately printed, presents some interesting facts. Their income, including three donations of your Society, amounted to 1971 crowns, (a crown is three shillings,) part of which has been contributed by the poor Protestant inhabitants, that live intermixed with the large population of the Polish cities and villages. You will be pleased to know that the education of the Jewish children is much on the increase. Besides the school under your missionaries at Posen, there are two at Pinne and at

Klemzig, supported by Miss Neville, each of which contains about forty children. A very gratifying communication has been recently received from Nakel, a place where our missionaries have long resided, viz. that the Jews have declared themselves willing to subscribe to the Protestant school for two hundred Jewish children, whom they desire to be instructed by the Protestant schoolmaster.

And again from Halle, July 3, 1829, he writes:—

The places in which the missionaries have been most active are Lissa, Frankfurt, Storchnest, Schlihetingsheim, Schmiegel, Bojanowo, all in Prussian Poland, and upon the borders of Silesia. In Lissa, a central place of Jewish learning and Rabbinitism, they met with opposition as well from the Jews, as from the nominal Christians. Their exertions could not be public. The rabbies denounced a curse against all who would listen to them; the “enlightened,” i. e. the Jewish infidels, despised and ridiculed the proclaimers of the glad tidings; nevertheless, the outcry that was raised against them gave occasion to public disputations among the Jews themselves; and some of the young Israelites persevered in their visits to the missionaries, notwithstanding the decrees of their rabbies. In this head-quarter of Jewish orthodoxy, infidelity has made such inroads, that a young learned Israelite and student of the Talmud, after openly declaring to the missionaries that he found the New Testament to agree completely with Moses and the Prophets, and that he must certainly give credit to Christ, if he did to the Prophets, added; “but I cannot believe that the Prophets or Moses were inspired. It is true I perceive that one who believes is more happy than I am, but I have too much good sense to become a believer.” On the departure of the missionaries, the chief rabbi delivered a pamphlet written against “The soothing and deceitful tracts of the missionaries,” to the magistrates, in which he complained of the disturbances these men had excited in Israel. The Christian magistrate prevented them from addressing

the people in favour of their Jewish brethren from the pulpit, a measure which has been always found very prejudicial to the Jewish cause; a revival among the nominal Christians having never failed to leave an impression on the minds of the Jews.

The following extracts, however, are more encouraging.

At —, the missionaries observed in the mean time, an old man, 70 or 80 years of age, reading in a book. They seized the opportunity of entering into a conversation with him, and found him just meditating over the weighty sentence of that excellent part of the Talmud, called “Pirke Aboth,” “Meditate whence thou comest, where thou art going to, and before whose tribunal thou art to stand one day!” “This sentence,” said he, “has often troubled me, for who can stand before his bar?” We took the opportunity of explaining to him the glad tidings of the Gospel. Several others joined the company, and at last they all inquired how a man can be justified before God? One day, Mr. Hændes happened to meet with a Jew, who had heard him expound at R., in the church. The Jew had been so deeply impressed with what he had heard, that he expressed the most affecting emotion at meeting again with his dear missionary. He even urged his neighbour, a cold nominal Christian, to come to that man of God in order to hear the Gospel justly explained.

Several instances have occurred to prove how diligently the New Testament is read by some Jews. A young Jew was found reading in the New Testament before his bride, who was confined to her bed by illness. Another Jew confessed his surprize at the *reality* of religion which he found in the New Testament. The Jews in R. call the New Testament the *Word of God*, and read it at set times.

The missionaries were particularly struck with two facts in the place above mentioned; first, as regards the want of education generally, and yet the encouragement to Christian efforts in that line.

They found a school for Jewish children, so well conducted, that nothing at all was amiss; the founder of it was the Protestant superintendant of the place, who takes a deep interest in the welfare of the Jews. If the change that is to be effected in Israel is to be effected by means of intellectual improvement, the change must become great in this country.

And again, as to the altered feeling of the Jews towards those Christians who take an interest in their spiritual welfare.

Another remarkable fact is, the arrival of a Mr. Lederer, one of the most celebrated preachers of the Jews. He preached to the Jews in their synagogue, and exhorted them to *love the Christians*, he called the Christians in the synagogue, *their dear brethren*, who love them, and who deserve to be loved. He lamented the gross infidelity into which a great part of the Jews were sunk, exclaiming, "I am a missionary too, an ambassador of God, to exhort you to turn again to the religion of your fathers; to sanctify the Sabbath, and to worship the God of Abraham with faith, love, and hope." The service being concluded, the missionaries desired to learn from him in what principles he wished to establish the religious reformation of the Jews, which he aims at; but the old man refrained from a more intimate communication.



EXTRACTS OF LETTERS FROM REV. MESSRS. AYERST & ALEXANDER.

LETTERS have been received from the Rev. Messrs. Ayerst and Alexander, from which we extract the following particulars.

Under date, Dantzic, April 20, 1829, Mr. Ayerst having mentioned that the inundations of the Vistula had interfered with their purposed visit to the Jews in that vicinity, notices the state of the Society's School for Jewish Children, as follows:—

Our school has met with repeated

and revived difficulties, but we have, nevertheless, still ground for hoping that it will eventually be productive of very essential good. Several of the children who have persevered in their attention, notwithstanding all opposition, manifest a very encouraging disposition, though they were deplorably ignorant when we first knew them.

And again, June 4, he observes,—

I am thankful that I can say, our school really and truly prospers. We have had many and various trials in it. The marks of idleness, inattention, and irregularity, both in the Jewish parents and in the children, have been such, as in no small degree, to exercise our faith and patience. But there are now between twenty and thirty children who seem to be seriously bent on improving themselves. When brother Alexander was absent a short time since, on his visit to Warsaw, I spent many hours alone with the children, and I felt my mind very seriously and deeply impressed with the importance of the undertaking. The explaining the Old Testament history to them is a most interesting work; and although I am by no means perfect in the German language, yet I found it to be quite within my power to communicate every thing I wished to them; and when Jewish children are once brought to attend with any thing like regularity to a subject, it is not often they are found to fail in a capacity for understanding it. We must indeed rejoice with trembling, knowing the great difficulties which often arise in a way that would seem very surprising and unexpected to persons unacquainted with the peculiar nature of a mission to the Jews, but still we have very great cause to be thankful, that after disappointment at first, we have now for half a year, had a very considerable school of Jewish children, who, but for this school, would in the greatest number of instances, either continue altogether without instruction, or receive it only in a most limited way, among ignorant adherents to the superstitions of the Pharisees. The children are often changing and be-

coming somewhat irregular in their attendance, and some leave the school altogether, but several after staying away a short time come again, so that our number does not decrease upon the whole.

The adult Jews also, appear disposed to listen to Christian instruction; Mr. Ayerst says,—

I think that we have good ground for thinking that the Jews in general are gradually gaining more and more confidence in us. We have wished very much for a long time to have a meeting of Jews on a Saturday afternoon in the school-room, that thus we might have a further opportunity of telling them that Jesus of Nazareth is he of whom Moses and the prophets did write; and several have at different times come together on these occasions. On Saturday last, brother Alexander had a very interesting and useful opportunity of preaching to some Jews, who came at the appointed time. O may the God of Abraham grant that our feeble efforts may not be in vain! We know indeed well, that without his Spirit all we can do is but scattering seed upon a rock of flint; but the dew of heaven can make it to become the garden of the Lord. In the mean time, pray for us, that we may be found faithful till the day of our Lord Jesus Christ.

In a letter from Dantzic, dated May 18th, 1829, Mr. Alexander gives the following very gratifying account of the result of the missionary exertions in Warsaw, where he had remained for a few days. After noticing that Poland seems the most important station for those efforts, he observes,—

I staid in Warsaw only eight days, and whilst I heard and found much of a sorrowful nature, which is, no doubt, already known to you, I have seen much to rejoice my heart, and I exclaim with astonishment, "What has the Lord wrought!" There is evidently a great stir amongst the Jews there, which appears almost as soon as you

enter into Poland. I found many Jews on my journey, who spoke with great affection and respect of the missionaries, and also of the cause of Christianity. I have been astonished at the acquirements of dear brother M'Caul, in Jewish and Hebrew learning, which can only be accounted for, besides his natural talents, by the zeal and love which he has for the Jews. His heart and soul seem engaged in the matter, and where this is the case, the Lord will not leave such endeavours unblest. I was almost overwhelmed, when I heard him on Saturday address a considerable number of Jews in their own language, and place the Lord Jesus Christ powerfully before their understandings, in the Hebrew tongue. Their silent attention reminded me of Acts xxii. 2. May the Lord pour out his Spirit abundantly upon his servants and upon their hearers, and bring home his numerous, wandering and lost sheep in Poland to his fold!

It has now pleased God to open a wide door of usefulness to the missionaries in the vicinity of Dantzic, as appears from Mr. Alexander's second letter, dated Dantzic, July 23d; an extract of which we subjoin, viz.—

I have already mentioned that we have discovered a most important sphere for labour among the Polish Jews. In the vicinity of Dantzic, there are a great many Jews, this summer, who came down from Poland with grain, which they store up along the shores of the Vistula, in the open field, and live there in huts. When I first went there, it strikingly reminded me of being in Poland; they came from different parts. I was so struck with the great importance of working among these scattered sheep, that we determined upon hiring a room in the neighbourhood, and the Lord had so evidently guided us thither, that we met in the very first house we inquired, and which is quite in the midst of the Jews, a large room for a mere trifle (about 2s. a week,) where we have a depository of Scriptures and tracts, and we go there every day. I have already had

occasion, indeed every time I go there, to bless our glorious Lord and Saviour, for this very interesting opening of a door of usefulness for us. It is most evidently an answer to prayer, which the missionary especially must daily offer up. I must say that I intreat my Lord daily on my knees, that he may direct my feet in the paths of usefulness, and that he would open opportunities of preaching his blessed truth to those to whom we are sent, for really this is the greatest difficulty among the Jews in German towns. There are knockers and bells at all the doors, and many ceremonies are required before we can get to speak to any; but here we have them in the open field unrestrained. I have already had most interesting conversations with them. We never go out, without having a number about us; some manifest a great eagerness to converse, and to receive books and tracts; some again, especially those from Warsaw, are careless, but all are friendly, and ready to listen to the message of life. On Saturday last, there were above twenty assembled in our room, expecting me to come out to preach to them, but we were prevented from going out by very heavy rain, as it is about two English miles from Dantzic. I expect a large assemblage on Saturday next. We have a small meeting on Saturdays at three o'clock, in the school-room, and after that, we go out. I consider this of the highest importance.

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GERMANY.  
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EXTRACTS FROM THE JOURNAL OF  
MR. J. P. GOLDBERG.

(Continued from page 394.)

W—, Nov. 7.—I left the above-mentioned place yesterday about noon, and arrived here at seven in the evening almost frozen. At the inn I found little comfort, one room was crowded with card-players, and my own so full of smoke, that I was compelled to open windows and doors, and thus I lay down. In the morning I found the earth covered with snow, which fell during the night, and it was very cold;

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I remembered the words of David (Ps. cxlvii. 15—20), and I prayed to the Lord that he would send his word among Israel, that his wind from above may penetrate their cold and hardened hearts, that they might melt, that their stopped up ears and blinded eyes might be opened, that they might learn to get understanding, to sanctify the Holy One of Jacob, and to fear the God of Israel. Thus strengthened, I went out to look for the Jews. I visited first the teacher of the public Jews' school, G—— A——. I found him at the school-room, which was fitted up for sixty children, who receive religious instruction here as well as the common education. Having apologized for disturbing him, I proceeded at once to business, and began by asking, What the system of his religious instruction was?

*He.* Are you a Jew or Christian?

*I.* Such an one as those modern Jews are, who despise the means of salvation, I am not; but through the grace of God I have become justified by faith, like Abraham, Isaac, and Jacob, and such a Jew I am, only with this difference, that they lived under the old, but I under the new covenant.

*He.* The patriarchs had the covenant of circumcision, have you the same?

*I.* Circumcision in the flesh avails nothing in justification before God; for Noah was just without circumcision, and Abraham was justified by faith previous to circumcision. Noah received the rainbow as a token of the covenant of grace, and Abraham received circumcision as a token of the same. In the new covenant, which God has promised by Jer. xxxi. 31, and which was established by the Messiah, the visible token, or the means of invisible grace, are the waters of baptism.

*He.* Do you believe that the Messiah is already come?

*I.* Whosoever doubts that fact, either can have never read the word of God, or he must presumptuously oppose it. I believe that the Messiah is already come, and in due time will appear again a second time.

*He.* You will pardon me when I disagree with you upon that point; nevertheless, I should like to hear those particulars upon which you have founded your faith. We took up an Hebrew Bible, and I commenced with Gen. iii. 15, and went through the several prophecies, which he, as well as the children, heard without interruption, so that I hope some of the seed is fallen upon good ground and will bring forth fruit. Our conversation would have continued longer, as his zeal to hear and mine to speak was not yet wearied, but he was obliged to attend to his pupils; at last I asked him, Whether he was now convinced that the Messiah was already come?

*He.* Supposing I could agree to this point, I am still of opinion that every man who honours God and zealously endeavours to keep the precepts prescribed in his religion, is accepted by God.

*I.* Do you love God and his holy word?

*He.* Yes, my whole heart is filled when I speak with the children, of God and of his word.

*I.* Have you not found in the word of God, how the most pious men, who were most zealous in the service of their God, lamented and complained of their sins and iniquities? Does not David say, "My sins hang over my mine head as a heavy burden," Ps. xxxviii. 5, or what says Isa. lxiv. 6, "We are altogether as unclean," &c.

*He.* I am quite aware that there is no man on earth who sinneth not, but we are able to pacify the anger of God with repentance.

*I.* How can you make atonement by repentance, when you sin again and again? must you not rather appear more culpable before the just God, when you constantly talk of improving, and fall again into sin?

*He.* I am sorry I cannot spend more time with you now, but if you should not be going immediately, I will call upon you this afternoon for a little more conversation. To this I assented, and we parted in love.

From thence I went to several Jews' houses, began conversing with them upon common topics, and at last came

to the word of God; but their general reply was, "We understand nothing of these matters, go to our learned men." At two o'clock in the afternoon the teacher came according to appointment, and commenced immediately by saying, "You do not think that a man following the religion of his fathers can be saved, if he has no Messiah?"

*I.* In matters of this kind it does not signify what my opinion or the opinions of other men may be; our duty is to inquire what God has declared in his word concerning man, and the means pointed out to obtain that lot which he has appointed for him; but as soon as we consult human opinion upon it, we deceive ourselves.

*He.* But it is not every man who is instructed in the word of God; and do you think that the most merciful God will condemn all those men, who know nothing of his will?

*I.* God has already in nature made himself known to man, and has by the several ways in which his goodness becomes apparent, impressed man with a desire to become acquainted with his Benefactor and the First Cause. See Acts xvii. 27, 28. But as men cared not to know God, but did presumptuously go after their self-will, and rejected the riches of his goodness, patience, and long-suffering, many did not enjoy the divine and gracious light, because of their infidelity. We likewise read in the New Testament, that God will judge those who have not the word of God, according to the hardness of their corrupted heart. The Messiah said, "That servant who knows his master's will and does it not, shall be beaten with many stripes." "But he who knows not, and has done that which is deserving of stripes, shall receive few; for to whom much is given much will be required, and to whom much is commanded, of him much is expected." Luke xii. 47, 48; and St. Paul in his epistle, Rom. ii. 12, "As many as have sinned without the law, shall also perish without the law." But the matter is quite otherwise with the Jews, they reside among Christians; they have the law and the prophets, in which they not

only find who is God, how he appeared to their fathers, what he has done for them, and what he requires of them; but they have moreover the prophecies referring to his hidden grace, and pointing out how all shall be one day fulfilled by the Messiah; they have likewise the writings of the apostles, which shew that those prophecies have been accomplished in Jesus of Nazareth; that the stone which the builders have rejected, has become a corner stone, and that no name is given to men, whereby they can be saved, but the name of Jesus, the Messiah, who is Jehovah our righteousness; they need only to read the New Testament, and compare it with the Old, and they will find the wisdom of the sacred Scriptures explained to them, and be led into the way which brings them unto eternal life.

*He.* I have purposed long since to examine the Prophets, but have always postponed it; now I will set about it in earnest. The New Testament I had once commenced reading, but as I had only borrowed the copy, I was obliged to return it before I got through it.

I asked him whether he was now in possession of a copy, he replied, "In this country a copy of the Bible or New Testament is a rare possession, since the Christians dare not read it." I offered him a copy of the German New Testament; he said, if I would take the money for it, he would have a copy; but not as a present. I took up my Testament, which was given to me about seven years ago by the late Mr. Kinsburg of Nuremberg, and said to him, "This is a treasure, in which you will find him who descended from heaven to lay down his life for the world. He 'who is the only-begotten of the Father, full of grace and truth,' is not to be bought with money, nor dare I take money for it, having myself received it without paying a price." After much persuasion he accepted it with thanks, and looked immediately to the conversation of our Lord with Nicodemus, which he read with emotion. I gave him then a brief account of the history of my own life, how graciously the Lord had guided me, after great struggles, to the knowledge

of Christianity, and enabled me to accept him whom God has ordained for us to wisdom and justification, to sanctification and redemption. I added, "Perhaps you also will soon say in the language of one of the first disciples of Jesus, 'Lord, where shall we go? with thee is the word of eternal life.' How great would be my joy, should I contribute any thing towards the recalling of a friend, a brother who now stands upon the same erring path where I once stood, and placing him at the gates of peace!"

*He.* I will not oppose, but diligently seek the truth, and if I find it, I will joyfully accept it.

*I.* But remember that this is a business of infinite importance, and that your eternal salvation is depending upon it, and it is therefore necessary before you commence your inquiry, to pray to the Father of light, from whom comes every good and perfect gift, that he may be pleased to enlighten your understanding, that you may see the truth and receive it wherever you find it; for I know from experience that the duties which Jesus requires of his followers, deter at first, the natural man from yielding; and we must subdue all our perverse inclinations, however greatly the world may applaud them; we must reserve none, even should they, for their utility and pleasure, be as necessary as our right eye and right hand. (Mat. v. 29, 30.) Wherefore the Lord has said (John vi. 44), "No man can come to me, except the Father who has sent me draw him." But as an encouragement to pray, we read (Mat. vii. 7, 8), "Ask, and it shall be given to you;" &c. and if you are once possessed of the spirit of the Gospel, then are you a new creature, old things are past, all things have become new." 2 Cor. v. 17.

*He.* I hope that the Lord will graciously be pleased to send me his light and truth to conduct me into the right path.

*I.* And then will your life be happier than it is now; you will have such joy as the world knows nothing of, and no one will be able to take it from you. As to the difference which exists amongst Christians, I observed, "the

fault does not rest with Christianity, but with men." I left with him several copies of Tract No. 8, which he promised to distribute. He offered himself to enter into correspondence with me concerning the best means of promoting the light of Scripture, not only amongst the youth intrusted to him, but amongst the Jews in U—— generally, and for which purpose, if I would send to him books, he said, he would take care to have them distributed amongst his brethren. On taking leave, I said, "O may the Messiah, our Righteousness, the Mediator of the new covenant, who has entered into the holy of holies with his blood for us, and has made known an eternal salvation, grant that his saving word from the cross may become powerful in you also, to everlasting life, so that you may apprehend it in humble faith, and know that this holy word contains the greatest riches of divine love and mercy, in order that you may soon enter into the line of the children of God, and into that close bond in which all the redeemed are united with the Messiah by the indissoluble bond of faith and gratitude, and with each other in the bonds of grace and love! O, Lord Jesus, hear this prayer, and guide that soul from darkness to light, that we together may praise and glorify thy name for ever and ever! Amen."

I intend, after the termination of my journey, to commence corresponding with the above G—— A——, and if he should still, by letter, express his readiness to distribute faithfully the books which I may send him, I shall act accordingly.

Nov. 10.—On the road from L—— to N——, I had opportunities to distribute tracts. Yesterday in the afternoon I visited many Jews, but they would not enter into conversation with me. In the evening a young Israelite called upon me to inquire who I was; after having put several questions, he asked whether I had foreign goods to sell? I replied, "I deal in such jewellery as a real connoisseur would wish for. I know not whether you have a taste for them."

*He.* The common saying is, "Look-

ing costs nothing," let me therefore see them.

I pointed to an Hebrew Bible and said, "The judgments of the Lord are true and righteous altogether, more to be desired than gold and fine gold." (Ps. xix. 10.)

*He.* Will you sell that Bible?

*I.* No, nor was that the intent of my words; all that I meant is, that my trade consists in the word of God, whereby I am promised the most precious treasures of his salvation—light, peace, consolation, out of his mercy: and this I accept in humility and thankfulness, and my soul is well at ease by this traffic, and is sure that the treasures which are thereby accumulated, neither moth nor rust can corrupt, and neither can the thieves steal them, but they will on the other hand have their value in heaven. I endeavour, wherever I can, (particularly among Israel, the salvation of whose souls is nearest to my heart,) to beg that they may likewise commence that trade, which can be carried on without a capital. See Isa. lv.

*He.* Do the Jews pay you for that trouble?

*I.* They are against me, for the love I have towards them; but I pray as in Ps. cix. 4.

*He.* That is not to be wondered at, for I hear you wish to make them Gojim.

*I.* Far be it from me; on the contrary, my object is to bring them back to the God of Israel, and to David their King, the Messiah, whom they have lost through their unbelief and the bad doctrines of the Talmud. (Hos. iii. 4, 5.)

*He.* Where is then the Messiah?

*I.* He entered Jerusalem about eighteen centuries ago riding upon an ass, when the people called to him, Hosanna, whereby was fulfilled the prophecy of Zech. ix. 9; after that, he suffered himself to be led to the slaughter and made his soul a sacrifice for sin, Isa. liii.; inasmuch as he bore our sins and iniquities, his grave was appointed among the evil-doers; but because he had done no wrong, nor was there deceit in his lips, he was



buried in the tomb of a rich man ; after three days he was raised from the dead and ascended into that glory from which he came ; he now sits on the right hand of God, and invites, through his messengers of peace, both Jews and Heathen, to come to his kingdom, the kingdom of peace and salvation, which will last until his enemies shall lay prostrate at his footstool, until there shall be one Shepherd and one fold.

*He.* You speak of the Messiah of the Christians, in whom we do not believe.

*I.* What I speak is taken from the Prophets and Psalms, whose writings you must believe if you will be a Jew.

*He.* You speak of the prophets, but the Christians explain those passages which they call their proofs, quite incorrectly, and if I thought it proper to dispute with them, I could soon convince them that they are wrong, and that the Messiah of the Jews is yet to come ; but I do not like disputing.

*I.* Disputing availeth us nothing ; what we must do is, to pray most humbly to the Lord, to make us understand his word, that it may be a lamp to our feet and a light to our path ; for, without prayer and searching the Scriptures, we cannot attain a correct knowledge of the holy Scriptures, even if we were to dispute for ever. To prove that assertion, we need only refer to your rabbies, who dispute much, and yet disagree, about the doctrines concerning the Messiah.

*He.* How can the Christians judge of our rabbies, since even the most learned of them are not well versed in the Hebrew Scriptures ? and how much less in the rabbinical writings ?

*I.* In our times there are many Christians who are so well acquainted with oriental languages, that they understand both the Hebrew Scriptures and the Talmud. I took my Hebrew Bible and translated Isa. liii., and asked him of whom did the prophet speak, when he said, " He was wounded for our transgressions ? "

*He.* The prophet does not speak of an individual, but he speaks of all other nations, who will at some future

period acknowledge that Israel's suffering in long captivity was for their sins, i. e. the sins of the Gentiles.

*I.* Before I enter into the subject, I wish to ask you how is it that Aben Ezra, from whom you have borrowed that exposition, himself declared, that our former rabbies have explained this chapter in reference to the Messiah ? And how is it that the oldest and most learned rabbies, such as Abkath-Rachel, Zohar, Jonathan and Alshuch, all have declared that this prophecy refers to the King Messiah ? And why have the modern rabbies dared to take the liberty of departing from the exposition of their forefathers, upon so important a subject, and to invent one of their own, so intirely unfitted to the words of the prophets ?—when those very modern rabbies rest, in all their arguments, so much upon the authority of the former rabbies, as we find in the Talmud, where it is said, " If our fathers have been like angels, we are but men ; but if they have been men, we are like asses. "

*He.* I can readily see that you are a Jew by birth, for, no Christian can quote the rabbinical writers with such ease.

*I.* You may rest assured that many Christians are instructed in the reading of the Talmud as well as I am ; but at the same time you are quite right ; I was born and educated in the cradle of Jewish and Talmudical principles ; and whatever your zeal may be for the same, mine was no less ; but when I commenced searching the Scriptures earnestly and with prayer, I found him who had been promised after the fall, and whom all true believers in Israel did expect as their Messiah and Mediator, as the only foundation of their hope of salvation ; and after more diligent researches I plainly saw that all those things which were to happen before his coming, did really happen. I examined the Talmud very carefully upon that subject, and I could discover nothing certain. It is true they agree as to the several prophecies and Psalms foretelling the Messiah, but as to time, they contradict each other ; and the modern Talmudists find out a new mode of explaining those pas-

sages, and thereby utterly pervert the Scriptures, and confess themselves that they do so in opposition to the Christians. Others maintain that many passages of the Scriptures are quite unintelligible and offensive; and others of the most famous authors of the Talmud scorn the idea of a Messiah, and say that Hezekiah was the last Messiah for the Jews.

After the above remarks, he observed, "If the rabbies do not agree upon that particular, they do agree that the Jewish religion is the only one by which we can be saved, and therefore they kept steadfast to the religion of their fathers, and lived and died in it."

*I.* We have many examples that rabbies have from time to time joined the Christian church; it is true most of them have died Jews; but whether they have died happy is another question; which you, if you are a Talmudist, will not easily be able to affirm, when you find in the Talmud a record of some rabbies lying upon their death-bed, and despairing of salvation, knowing as they then did, that their ceremonial services had not satisfied the infinite Divine justice, nor their own merits secured heavenly happiness.

*He.* If we are guided by the examples of the rabbies, we may die in full confidence of coming into paradise.

I shewed him from Micah vi. 6, 7, that repentance and good works are not sufficient to reconcile the offended God to the once polluted man; and from Deut. xxvii. 26, that man lies under a curse, inasmuch as he cannot keep the whole law.

*He.* If it were impossible for man to keep the law, God would not have given it, for God requires no impossibilities of man.

I then read the first and second commandments, and he acknowledged that he had transgressed them. I came then to the sacrifices, and said, that they were types of a perfect sacrifice, which was to be offered to effect a perfect reconciliation with the justice of God. I compared then Isa. liii. with Matt. xxvii. 28, and explained Gen. xlix. 10; and Dan.

ix. 24—26, to shew that Jesus came at the exact time foretold in the above prophecies, to bear our sins, suffer for us, and to procure grace and mercy for us, as it is written in Isa. xliii. 24, 25; Dan. ix. 24. When he heard of the divinity of Christ he raised many objections, and said, that doctrine was most sinful; but when I explained to him Exod. xxiii. 20, 21; Ps. ii. 7, 12; Isa. ix. 5, 6; Jer. xxiii. 6; Prov. xxx. 2—6, he became more reconciled to it. After a conversation of three hours, as he was about to go; I took hold of his hand and said, "Would you desire to die happy?"

*He.* That is my earnest wish.

*I.* Then hasten and deliver your soul.

*He.* What do you mean by that?

*I.* That is, set a part of your time aside for the reading of the New Testament; that book which the Jews revile and blaspheme, because they know not its contents; compare it with your Hebrew Bible and your eyes will soon be opened, to see that Jesus of Nazareth is the Messiah, which is the substance of the whole Bible; through his Spirit you will then learn to know your transgressions, and will begin to fear, lest you have sinned against your God—Jer. iii. 12—14; and having once a knowledge of your sins, you will soon be led to your Saviour whom the Lord has sent, "To preach the Gospel to the poor, to bind up the bruised in heart, to proclaim liberty to those in prison, a year of grace and a day of retribution of God to the spiritual enemy, to comfort all that mourn, to procure for the mourners in Zion ornaments instead of ashes, oil of gladness instead of sorrow, and fine cloth for a broken down spirit, that you may be called the tree of righteousness, a branch of the Lord unto glory." (Isa. lxi. 1—3.) Without that Saviour there is no salvation, and without his grace, no one can live happy, nor die in peace; but having come to him, and by cleaving to him, we pass from this life of troubles, from death and judgment, into life eternal.

He pressed my hand and went away in sorrow. I thank thee, O Lord,

that thou hast assisted me with thy grace and power; O blessed Jesus, thou carest for the salvation of poor sinners, thou valuest every soul which has cost thee thy blood; take care then of that soul likewise which has just now heard thy word, and send thy blessing upon those words that have been spoken here in thy presence, that they may bring forth fruit to the glory of thy name. Amen!

Having arrived at M—, Mr. G. writes,—

M—, Nov. 12.—The day before yesterday I left N—, and passed through G—, H—, F—, I—, E—, and several other places where Jews reside, and arrived by the help of God this afternoon at four o'clock in this town. The inclemency of the weather made travelling very disagreeable, but I bore all those difficulties with joy, since the Lord procured me everywhere opportunities to draw the attention of the lost sheep of Israel to their miserable condition, and to point out to them Jesus their Messiah, who can and will give them all things that are needful.

(To be continued.)

## NETHERLANDS.

### COMMUNICATIONS FROM MR. J. G. LANGE.

COMMUNICATIONS have been received from Mr. J. G. Lange, under date Amsterdam, June 15, from which we present the following extracts:—

I now subjoin an account of a little excursion I made last Pentecost from Amsterdam to Rotterdam. Sunday and Monday being holidays, I did not go out with tracts amongst the Jews. Tuesday morning I went to their quarter, and began to distribute tracts, which I was delighted to find were thankfully received. One Jew, as I gave him a tract, spoke not only irreverently, but indecently, about the tracts in general. I exhorted him first to read in a proper manner, and then

pass sentence upon them. After a short conversation, he promised to read it. Wednesday morning I again went out for the purpose of distributing tracts; and here my delight was greater than the day before; for the tracts were received not only willingly but eagerly, so that my pockets were soon emptied. I fetched more, and went out a second time. Meeting with a proselyte, who, as he told us in Amsterdam, had turned from Judaism to Catholicism, but is in fact a Deist, I entered into conversation with him on the importance of the welfare of our souls. Whilst I was talking with him, I gave tracts to several other Jews who were passing by; others, observing this, came and asked for tracts for themselves; two were standing at a little distance, waiting for me, as I was afterwards led to conclude: when they were tired they sent a third, who came up to me, and having got a tract, went back to the other two, to whom he was reading as they went along the street. I then met a whole party of Jews, to the first of whom I offered a tract: when the others saw this, they all cried out, "I also one! I also one! I must have a Jewish one!" The tracts which I had with me were not sufficient to give a copy to each, so I went home, hoping that some of the Jews would call upon me, as they had promised. Instead of these, however, there came others; and it appeared that the report had spread over the whole town. The first who came for tracts would not enter into any conversation until they had read something. In the afternoon, I had first with me two Jews, with whom I conversed for about half an hour. Before they were gone, three others were waiting at the door, who wanted to have tracts, and to speak with me. I dismissed the two, and began with the three, one of whom was a respectable merchant, who was the spokesman. The conversation lasted about an hour, on the most obvious points, as the birth of our Saviour and the time of it, the human and divine nature of the Messiah, and the Trinity.

The objections frequently alleged by Jews against Christianity, and

the answers which will readily suggest themselves to a pious mind, are thus noticed :—

One of his chief obstacles was Christ's being born of a virgin, because this, he said, was impossible. When I asked him whether he could understand how God created Adam out of the dust of the ground, and Eve from one of Adam's ribs, he granted that he could not. Having shewed him in this way the possibility, I directed him to the promises, that the Messiah was to be the seed of a woman—was to be born of a virgin; upon which he answered, that he was not able to discuss this point, because he did not understand Hebrew sufficiently; but he requested me either to come to his house and discuss the point there with a learned Jew, or that I would allow him to come to me and bring the learned Jew with him. Another objection was, that Christ could not be God, because there were so many sects amongst the Christians, amongst which, he noticed idolatrous Popery. He reasoned thus: "If Christ was God, he would long ago have united all the sects into one body." This difficulty I endeavoured to solve by shewing, first, that the circumstance of many sects could not prove anything against the divinity of Jesus Christ; for if it did, the Jews themselves must acknowledge that God is not God; for there always were, and there are to this day, many divisions amongst them: moreover almost all the sects agreed in this one point, that Jesus Christ is God, the true and promised Messiah. This not being the right way to try Christianity, I exhorted him to read the New Testament, and to observe there the doctrine of Christianity. I then set forth to him their state, as being under the curse of the law, without having any atonement for their sins. The merchant mentioned the day of atonement, and he laid great stress upon their fasting twenty-four hours and praying to God; thus, he maintained, they had their sins forgiven. In answer to this, I first pointed out the necessity of sacrifice, and then read to him the first chapter of Isaiah,

making some remarks upon the text. This chapter confounded him so much that he got up and said, "My time is gone, I must go." Before we parted, he repeated the afore-mentioned invitation, and went away very politely. Whilst I had this conversation, there had come so many Jews and Jewesses, asking for tracts, that one person was obliged to stand always at the door: this, one of the missionary students did, who gave tracts to many, and also spoke with some.

The circulation of tracts appears to have been attended with singularly good effects; and the case of the Jewish rabbi, mentioned by Mr. Lange, is not devoid of interest.

The rabbi also sent a messenger, asking for the name of the person who distributed the tracts; he asked how it was that they were given gratuitously; and said that if he could get 400, he would buy them. What may have been his motives I cannot tell; from an observation of the messenger, however, it would appear, that he was not hostile, for his opinion was, that the tracts on the whole were good. As the messenger did not see me, being engaged with the three Jews, he promised to call again to speak with me; however, he did not. The people in the house told me that during the afore-mentioned conversation, there had called more than a hundred Jews, and even after this there came many more, and the last three or four came at night about ten o'clock. The following morning, Thursday, it was nearly the same: with some I had conversation; others refused to discuss until they should have read the tracts. There remained not a single tract when I left Rotterdam, but all were distributed. May the Lord give his blessing to the readers! Although I talked a good deal with many, yet I could not take all the Jews, who came, into my room; for having not at all expected such a general inquiry, I had not made the necessary provision.



## FRANCE.

EXTRACTS FROM THE JOURNAL OF  
REV. P. J. OSTER.

WE now proceed with the Journal of Mr. Oster, from which some extracts were given in our last number. In a letter, dated Strasburgh, June 9, he states that he has scarcely found any opportunity lately of labouring amongst the Jews in that place, and all was apparently discouraging. He writes:—

I send you herewith an account of the result of my labours during the two last months, both in Strasburgh and the country. Respecting the former, O how happy should I feel to be enabled to forward to you a journal of many pages, filled with many interesting facts, as an equal number of proofs, that our work here at Strasburgh has not been "vain in the Lord!" But, alas! I have not such a journal. And if indeed I had written one, its pages would have stated nearly the same every day; namely, "No Jew called." I have prayed, studied, meditated; I have been occupied with our Alcanian Tract Society, with forwarding Germau, and German-Hebrew books to Christian friends in the country, &c. &c. On the whole, I find that we are (according to the Expositor) in the same situation as our dear brethren, Messrs. Ayerst and Alexander, at Dantzic. The Jews in Strasburgh continue to shew a great spirit of indifference toward us. But we do what we can. I lose no opportunity of coming into some intercourse with the Jews. Thus, for instance, it is very seldom that I pass by a Jew in the streets without addressing him a few words of exhortation; or that a Jew enters into the court of the house where I have my lodgings, without my calling him into my room. This has often afforded to me an opportunity of entering into conversation, which sometimes has lasted one or two hours. I do the same at Bishheim, a large village, in the vicinity of Strasburgh, with several

hundred inhabitants. Ours is the spreading and watering; to the Lord belongs the giving of increase, and the glory of the fruits. This consideration fills my heart with hope and patience, amidst the manifold discouragements I have met with at Strasburgh, in my vocation as a missionary to the Jews.

Thus far respecting our labours at Strasburgh. Now, with respect to the country, which, as you know, is inhabited by numbers of Jews; you will find annexed to this, the journal of my last excursion to some parts of it.

This last excursion, as well as a former tour to another part of lower Alsace, enables me to give the following general view.

1. There is on the whole a different spirit prevailing amongst the Jews in the country from that which I find in Strasburgh. Their opposition to the truth is not so great by far as that of the Jews I was acquainted with in Upper-Alsace. I found many ready to listen to the word of life. Here I was not ill treated by them; on the contrary, they shewed themselves, more or less, respectful to me.

2. All the teachers (schoolmasters) with whom I have yet been acquainted, were young men, well informed in Jewish learning, both Biblical and Talmudical, and even in what we call the elements of other sciences. Almost all of them were in possession of the New Testament, and acquainted with its contents, and ready to enter with me into a conversation on religious subjects.

3. The children are generally very well instructed both in reading the Hebrew, the German-Hebrew, the good German, and the French languages. I trust there is much more to be expected of the next generation, than of the present.

4. There is no doubt (instances in my journal may prove it,) that by far the greater number of the Society's publications are read. And we may be sure, that wherever the word of God is read, it will prove itself as the word of God; that is to say, as a word, which is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder

of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and intents of the heart," &c. (Heb. iv. 12.)

As I find little to do in Strasburgh, (among the Jews,) and considering that in the country places, by the circulation of our books, the ground of the Jewish field is broken up, I think it highly important to water it also. I mean to say, that I find it most expedient to increase my journeys among them, and to stay longer in their chief residences in the country than I have done hitherto. I therefore purpose very shortly (*viz.* immediately after my journey to Basle, of which I spoke in a late letter,) to begin this new method of missionary exertions, with an excursion to Marmoutier, distant nearly about twenty English miles from Strasburgh. There I intend to stay at least three or four weeks amidst a great Jewish population; thence to set out for Saar-Union, to stay there an equal number of weeks, and so on. May the Lord Jesus go and stay with me, wherever I am going and staying! Amen.

In his Journal, June 27, he gives the following account of the manner in which he was first induced to visit Marmoutier, and of his operations whilst there. It will be seen by the following extract, that a door of usefulness has been apparently opened to him.

Marmoutier is a little town in lower Alsace, about twenty English miles distant from Strasburgh, inhabited by a great many Jews. I have long known of this place; but as it is a Roman Catholic town, in which I had no acquaintance, I knew not how to obtain entrance into it. But the Lord knew! Some time ago, an English Lady, accompanied by her niece, entered our house at Strasburgh, asking me, whether I could not tell her where Mr. Oster was living. On my reply that I was the person she was inquiring for, she told me, that Mrs. Wilks, in Paris, (an acquaintance of mine,) told her of me, and that she now called to make my acquaint-

ance. "Perhaps," said she, "we can help each other in the work of the Lord. I am residing at Marmoutier, among Jews and others. I do as much as the Lord enables me to do, both for the temporal and spiritual benefit of these poor people. I distribute New Testaments and tracts, and I think you might be highly useful, if you could come for a short time to Marmoutier." Agreeably to her wishes, which of course were my own, I am now come hither. But I found her from home. She was gone to a watering-place in the Duchy of Baden, with her family. I immediately wrote her a few lines, announcing my arrival. In my letter I said, "I think it not expedient to do any thing before your coming back:" because I saw no door opened to me. But I was not a little astonished to find that no sooner had we taken our lodgings in an inn, than the room was crowded with Jews both old and young, asking for tracts and great books, as they called the Psalms and Prophets. I distributed about fifty or sixty tracts of Nos. 9, and 47, but thought it not fit to give away any Prophets at present. Some of the petitioners behaved very ill, others seemed better disposed. It was Sabbath-day. The reason of this unexpected and uninvited crowd of Jewish visitors, (for I told nobody either my character, or the purpose of my coming hither,) was this; a Jewish youth of this place, who was at the monthly market at Saar-Union, at the time when I distributed tracts there, told his brethren who I was, and sent them to my hotel. I could not, of course, deny my ministry, and I was thus obliged to break the word I gave to the Lady in the letter I wrote to her an hour before.

June 29.—In the afternoon, two Jews, from Westhofen, called, asking for tracts and books. I complied with their requests.

July 3.—Early in the morning, a Jew, about twenty-six years of age, called and asked, whether it was not here that books were to be got. I answered in the affirmative, and gave him, at the same time, a tract of No.

9, and a copy of the Prophets. In running over the tract, he remarked, that he had already received the same from Mrs. —, and he wished to know the real reason, why we were so anxiously circulating these books. "Have you read it?" was my answer. On his reply, "No;" I said, "Read it, and you will soon perceive the purpose of our doing so. Why did God give his commandments to you, and through your medium to the world at large? Was it not, that he would have them obeyed? And if so, is it not our duty to examine ourselves, whether we do keep them or not? But by what means can we best examine ourselves, if not by a comparison betwixt the Lord's commandment and our own heart and life? Now, to facilitate this, this little book (Tract, No. 9.) has been made." On this, I read him the two first of those important questions on the third page, and explained them to him by examples, &c. He became thoughtful, and said, "Very well. Now, what do you think about Messiah? Is he yet to come, or is he already come?" I replied, "He is come, and he will come a second time." I then endeavoured to shew and refute the vain Jewish expectations of a mere worldly Messiah, as an earthly king over Israel, and conqueror of the world. Among other things, I said, "Suppose such a Messiah were to come to-day, and to-morrow should lead the sons of Israel to the land of their fathers with the greatest glory and majesty. Of what real use and advantage would this be to you, for instance? It is true, you are young, and would enjoy for a long time such earthly happiness. But, finally, you must become old and die! and go beyond the grave!"—He immediately understood what I meant. I then developed to him the Biblical doctrine of the Messiah, as a Saviour from sin, &c. Hereupon he asked, "Do you believe Jesus of Nazareth to be the Messiah?" "Yes, with all my heart. And I am ready to prove it to you, and to every rabbi of your's, that he was so, from your own Scriptures. I explained to him some passages. He listened with great attention, and approved of what I said. On my question, Whether he had ever

read the New Testament? he answered in the negative, and expressed a great desire to have a copy of it. I gave him a copy in the Judæo-Polish language. He received it with apparent gratitude, and in returning the Psalms and Prophets, he said, that he now preferred to read the New Testament. He withdrew, promising to visit me again. May the Lord Jesus visit him also. Amen!

About noon, this young man brought in some other young Jews, who asked likewise for books. One of them applied for a New Testament, which I gave him. This young man seemed a pleasing character, and a well-informed Hebrew scholar. At his request I gave him my Hebrew Bible, in order to see whether the German Psalms and Prophets agreed with the original. We run over the first Psalm and some other passages. After having done so, he said, "O this is a very good translation, the Hebrew is translated word for word." This he observed in the presence of some of his brethren, who at that time entered the room. They all wanted copies of the Prophets. But as I am accustomed not to give any to Jews, without having examined them by reading, I gave but to one or two, finding that the others could not read, and consequently could not understand the German-Hebrew. They received, therefore, only tracts, with the advice that they might learn to read in them, and the promise, that when they were improved in reading, they might expect to receive larger books. They seemed satisfied. After a few words of exhortation concerning some sins, particularly those most usual among the Jews, (lying, for example,) I dismissed them.

Mr. Oster then gives an account of an interview he had with one of the class of half-infidel Jews, of which we fear the number is great. He says,

No sooner were these gone than a respectable-looking gentleman entered, addressing me in French, which he pronounced badly. Here I must notice a circumstance, which has often struck

me, viz., the custom of the infidel Jews of speaking French. It was to me always a mark of rationalism or infidelity, when Jews addressed me in that language. Now, to this class belonged the Jewish gentleman whom I have just mentioned. He said, "I am informed that you have a good library, and that you have the kindness to distribute books. Pray, of what language are your books?"

*Myself.* I have books in German, German-Hebrew, Judæo-Polish, French and English, both for Jews and Christians.

He said, that he preferred something in the French language. I gave him the Epistle to the Romans, which the Paris Tract Society has published in the form of a tract. Perceiving that he dissembled his being a Jew, I said, "You are a Jew! Have you ever read the New Testament?"

*Jew (with a kind of levity).* Yes! but long since. I found many good things in it; but I cannot believe the whole any more than the Old Testament, which I do not believe entirely.

*Myself.* I understand you. You deny the miracles.

*Jew.* Quite so.

*Myself.* You yourself are the best proof of the reality of miracles!

*Jew.* I myself! What do you mean by this assertion?

*Myself.* How does it happen that you are residing here in Marmoutier? You will, of course, answer, because I was born here! Well! your father also, and your grandfather, &c. &c. But there was a time, when no Jew was in these countries, and as you know very well, the whole nation (consequently your forefathers too,) were living in Palestine, from whence they came hither. Is it not so?

*Jew.* Of course!

*Myself.* Now, pray tell me, how came the Israelites to Palestine?

*Jew.* From Egypt.

*Myself.* Very well, but how, and by what way?

*Jew.* Through the Red Sea.

Thus I went on questioning him, till he knew no longer how to answer. At last, fatigued by useless discus-

sions concerning the necessity and reality of God's revelation to mankind, I at once made an interruption by this question: "Have you peace in your heart?"

*Jew (without hesitation and laughing).* O yes; I am as happy as anybody in the world.

*Myself.* You give me much reason to question your assertion. For I know from the Scripture, that "the ungodly has no fear;" and ungodly is every one who does not believe in the word of God!

*Jew.* If it is true what you say, I of course am mistaken.

I then endeavoured to convince him of the truth of Christianity. I gave him some German tracts (of the Hamburg Society,) and a copy of Bogue's Essays, &c., which he promised to read with attention. He withdrew, promising to call some other day.

The Jews, it appears, afterwards came in more considerable numbers.

*July 4.*—To-day I particularly felt that I was a missionary to the Jews. O unfortunate people! How long wilt thou refuse to listen to the gracious and inviting voice of Him, who is both thy Saviour, thy King, and thy God! Thus I must exclaim, in recollecting the transactions of this day. It would be impossible for me to give a minute statement of the proceedings of this day, since I could not recollect all the different subjects of conversation and discussion I had to sustain with the Jews. Since I have been labouring in this part of the Lord's vineyard (I mean as a missionary to the Jews,) there have been but a few days in which I was so much occupied, as I have been to-day. Literally from morning to night I was surrounded with Jews. Some of them had visited me last Saturday. I do not think that it would much interest you or the friends of Israel in England, if I were to repeat the different arguments, which the Jews brought forward to-day, to oppose the truth as it is in Jesus. It will suffice to know, that they were the same, as have been a thousand times already related in the Expositor. However, I



rejoice in saying, that, though on the whole, the transactions of this day were chiefly (as far as we may judge from appearance,) vain and useless discussions, there were some which deserve a better name. In the morning, a Jew with his wife and child called. To these I literally preached the Gospel (viz. that of the Old Testament, as the patriarch David and the prophets knew it,) without any opposition at all. I trust to the Lord, that he will lead them by the means of this Gospel, to the more glorious revelation of the New Testament. They expressed their thanks, when they went away, and promised to call again. In the afternoon, I had an opportunity of doing the same to a circle of about six youths, who came and seated themselves round me, in order to hear me. Many Jews came to ask for Psalms and Prophets, but after an examination of them in reading, I found that they were not able to read or to understand them; they were therefore sent away empty. All the Jews with whom I discussed, when overpowered by my arguments, said, "We are not so learned as you are, (this, alas! was very true, for most of them were not able to translate any verse in the Bible grammatically!) but we will bring you our rabbi (or, as others said,) the man with the long beard, who certainly will overwhelm you by his learning; for he knows all by heart." I told them that I should be very happy to see him, and begged that they would invite him to come hither. They promised to do so. In the evening a Jewish youth told me, that the rabbi had resolved to call on me, and that in the mean time he had ordered, that all the little books should be burnt. May he come! I trust that he will not find me alone, but in the company and under the guidance of One, who is called "Rabbi" too; yea, more than that, who at once is also Chief, or High-Priest, sitting at the right-hand of the Majesty on high, being himself "God over all, blessed for ever!" Amen.

*(To be continued.)*

## CONSTANTINOPLE.

LETTER FROM REV. H. D. LEEVES.

THE Secretaries of the British and Foreign Bible Society have kindly forwarded the following copy of a letter from the Rev. H. D. Leeves, dated Paris, Sept. 22, referring to the interesting circumstances now taking place amongst the Jews at Constantinople.

I yesterday received an interesting letter, dated Brussa in Asia Minor, from one of the Armenians who have felt so lively a concern in the converted Jews of Constantinople—the same individual who executed for us the Turkish translation with Armenian characters, which is now in Mr. Goodell's hands, at Malta, for revision and publication. He says, that in the interval between the beginning of March and the end of May eight Jews were baptized, whose names, and the date of whose baptism, he gives me; and that others are prepared to follow their example. The Jews raised a great clamour against the Armenians; and excited the Turks so violently against them, that the rich and influential men of this nation, who had hitherto protected the converts, were induced, by fear, to disclaim all connection of themselves, or of their nation in general, with their conversion and baptism. The eight new converts were seized, and thrown into prison: two of them who had not put off their Jewish dress, and two others who had not yet been baptized, each received, at the instigation of the Jews, five hundred blows of the bastinado on the feet: and all of them, together with John Baptist and the younger John, to whom, no doubt, their conversion is mainly owing, were ordered into exile, to Casarea in Asia Minor. Another Jew, not baptized, who had escaped the researches of the Jews after him, and who, if he had been found, would have partaken in the cruel punishment of the bastinado, took the measure of presenting a petition, on the day of the Courban

Bicram, to the Sultan, professing his faith in Christianity, and requesting protection; and then went and voluntarily surrendered himself at the prison of the Reis Effendi. He was, however, sent into exile with the rest; and, in the way to the place of their destination, he, together with the two others not baptized, received baptism at the hands of the Armenians; so that there are now at Cæsarea thirteen Jewish Christians; sent forth, I trust, by the providence of God, to announce the Gospel, and kindle a zeal for the conversion of the Jews in distant parts, and in the scene of some of the early apostolical labours. Not content with this vengeance, the Jews of Constantinople obtained of the Turks the punishment of the Armenians who had most actively befriended the converts; and five Armenian priests, and five laymen, several of whom I knew, have been banished to different parts of Asia Minor. Before his departure, John Baptist was called before the Chiasis Bassi and Reis Effendi; was examined by them; and, it appears, witnessed a good confession. The particulars of these conferences I am promised by my Armenian friend on another occasion, when he has collected all the details. These are the circumstances to which the Archbishop of Mount Sinai, in his last letter, shortly alludes, and which no doubt have produced a great sensation at Constantinople; and although the rumours which had then reached the Archbishop had magnified considerably the number of the Jews who had received baptism, yet the event itself, when reduced to naked fact, is sufficiently striking; and presents, as I believe, evident marks that the hand of God is here at work. These are the first-fruits of the confession and suffering of the first two converts: and I feel confident, that, under God, the matter will not rest here, but that the way is preparing for further triumph of the Gospel among the Jews of the Levant. Many observations might here suggest themselves; but I will confine myself to one, which will be sufficiently obvious, namely, the striking resemblance these events bear, in

many of their circumstances, to some of those in the early apostolical history. Let us hope and pray that the Spirit of God may rest on these men; may endow them largely with constancy and a simple faith in the Divine Saviour, whom they have confessed before men; and, by the means of apparently weak and feeble instruments, bring about great and glorious results for the kingdom of God.

## PALESTINE.

### EXTRACTS OF LETTERS FROM REV. JOSEPH WOLFF.

IN our number for September, we inserted a letter from B. Barker, Esq., communicating the intelligence of an attempt having been made to poison Mr. Wolff. Several letters have been received from Mr. Wolff since, from which we subjoin extracts, one of them contains his own account of the attempt above mentioned.

From Jerusalem, under date May 4, he thus writes:—

It is now four months that we, Lady Georgiana and myself, have been in the holy city of Jerusalem; we have established a school, and have already eight Arab-Greek boys. Lady Georgiana instructs a little girl; and the Jews seem to come back again by little and little: we are the only missionaries now in Palestine, except the excellent and manly Theodore Mueller, who is gone to Mount Lebanon, in company with Joseph, a truly converted Maronite, where Theodore Mueller preaches now the Gospel of Christ (as a farmer) to Jews and to Gentiles; he is a most amiable, clever, and zealous missionary, and he has given me hopes of seeing him soon here. The Cadi of this place has given to us the assurance of his perfect protection.

It seems that the great rabbi himself wishes to be again reconciled to me. Some of the Jews advised me to

give him a present, which would have the effect of inducing him to recal his sentence of excommunication, "For," said Rabbi Isaac to me, "bribery makes blind the eyes of the wise men." But I shall do no such thing. The Governor, I mean the military Governor of the place, gave me to understand that I must not sell any more Bibles; but the very day he told me, and the day following, I sold several. They speak now here of a terrible war with Russia; and it seems not yet to be settled with England and France.

It is true that we meet often here with great humiliations and disappointments, but still again the sun seems sometimes to shine brighter and brighter; only yesterday I received a letter of introduction to the authorities here, from the Governor of Jaffa, and whilst captains of ships of war have been prevented from coming to Jerusalem, we live here hitherto quite quietly; and to-day I had the opportunity of preaching the Gospel to a Jew, who seemed to consent to all I said, and yesterday I preached to 13 Arab-Greek Christians in Arabic. I shall not send to you any regular journal, until I shall have made an excursion to Hebron and Safet, and until I can say more of success among the Jews.

On May 15, he again writes:—

The excommunication of the rabbies seems to wither away, for the Jews here begin to be very kind again towards me, and two of them have expressed their wish of being baptized. The dreadful example, however, of the Jews at Constantinople, frightens those here from putting their design into execution. Lady Georgiana and myself, have, however, succeeded in establishing two schools, one for boys, the other for girls. Lady Georgiana herself instructs now seven girls of the Arab-Greek denomination; the school of boys amounts to twenty boys, and in a few days I shall open a school for Armenians. Though the Governor has lately prohibited me from selling Bibles, Omar Effendi and the Mufti, have given me permission of dispos-

ing of them both among Jews and Christians. I circulated among the Mussulmans an Arabic tract, written by myself, in which I endeavoured to prove, that it was even for the interest of the Turkish Government to allow the distribution of the Bible among the Christians of this empire, for the Gospel commands obedience to the higher powers.

I visit daily the Turkish coffee-house, and invite the Gentiles to my Sunday Arabic preaching. I had last Sunday fifty persons, who attended me with great attention.

The preaching of Jesus Christ was in every age, and in every clime, and upon every soil, the power of God unto salvation, among Jews and Gentiles, but though it is preached through earthen vessels, that earthen vessel must not be dead, but alive, and lively; not be frightened by political events.

To-day I received a deputation from all the inhabitants of the village called Beit Shallah, the ancient Euphrates, who are Arabs, professing the Greek religion; they expressed the unanimous wish of joining the English Church, if I could free them from the Turkish tribute, but I gave them not the least hope of complying with their wish, and advised them to read the Gospel, and then they would receive help from above from the Lord Jesus Christ.

When I went out to-day, I met with my old Jewish friends, who visited me frequently, they were very kind, and a long conversation between me and them took place; they displayed more candour than ever they did before.

May 19.—Soon after I had written so far, I went to the coffee-house, to converse as well with Jews as Christians, and drank a cup of coffee, (the cups here are about the size of a very old-fashioned Chinese tea-cup,) in which I perceived a curious taste, I went home and felt unwell. Next morning I went again to the coffee-house, to invite Greeks to the Sunday preaching, but as I was drinking another cup of coffee, I was seized with such a sickness, that I was obliged to go out, and in going home,

I vomited several times, in such a manner, as left no doubt, either in my mind, or in them that saw me, that poison had been administered to me. My wife gave me castor oil, which removed the immediate symptoms, but I still suffer from the effects. There is no doubt the poison was furnished by Greeks; for, on Sunday, by permission of the Bishop, (after he had given his sanction in writing to our sending the boys to the old school-master,) an excommunication was read in the great church against all who should send either boy or girl to us. I am now not able to write or dictate much, but I conclude this letter with an assurance, that if I lay down my life at Jerusalem, I shall die with a shout of joy, at having been brought to the knowledge of Christ, and that he has thought me worthy of dying for his name sake.

On June 1, he thus writes :—

Our gracious Lord having now saved me from the deadly effect of the poison which had been administered to me by the Greeks, and which almost brought me to the grave, I must here express my public obligation to the Superior of the Catholic Convent, who sent his physician to me immediately, and whose medicine did a great deal of good.

Joseph Maimoron, a Jew, has expressed his conviction of the truth of the Gospel, and he comes daily to me, and I pray with him to our blessed Saviour.

The excommunication pronounced by the Greek Patriarch against all those who would send their children

to school, was one of the most treacherous acts that can be imagined, for I had established those schools with his sanction and approbation. The only reason he assigned in justification of his sentence of excommunication, was that several priests were against it. However, some of the Greeks are come back again, and send their children.

The report which the Jew Amzalack is spreading abroad, that I had bewitched several Jews, among whom he was one, whom I had bewitched so that he became quite mad, has had a great effect, so that the Jews scarcely dare to sit near me, or to touch me, fearing least the effect of witchcraft should come over them.

I intend, therefore, to leave Jerusalem after a few weeks, for some time, and go with Lady Georgiana to Alexandria, and perhaps come back to Jerusalem after a year. I never had such a trying time during the whole eight years of my missionary labours, as I have now. Letters of Jews come against me from Odessa, London, Persia, Constantinople, and other places.

#### DOMESTIC.

##### NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, November 1.

##### *Subject.*

ABEL A TYPE OF MESSIAH.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

#### NOTICES TO CORRESPONDENTS.

The Communication of "Mr. J. A. Brown," will be inserted in our next Number.

The List of Contributions to the London Society is postponed for want of room.





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